

THEOLOGICAL NEWS

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EDITORIAL

The Editor comments on the current debate on

THE INDIGENIZATION OF THE GOSPEL

The indigenization of the Church world-wide is largely an accomplished fact; the emerging issue is the indigenization of the Gospel itself. If the new mandate of the Theological Education Fund (see p.4) is a pointer to the future for theological educators, then the decade of the seventies may well mark a historic point in the direction of Church life and witness in the world.

Evangelical theologians are slowly awakening to the importance of the issue of indigenous theology. At the Asia Evangelical Theological Consultation in Singapore last July, brief but serious attention was given to this subject. Following brief papers and discussion a resolution was passed, asking the Theological Coordinators to initiate a survey of attempts so far made towards the indigenization of theology in Asia and to suggest guidelines for further study. In Africa the growth of the independent Churches with a membership of perhaps nine million raises the issue in an acute form. Evangelical theologians meeting in Cochabamba, Bolivia, last month grappled with the same issue.

The importance of the debate may be gauged from recent publications in India. The first study in the series "Confessing the Faith in India" was published in 1966. This work of 329 pages introduces us to the writings of P. Chenchiah, one of India's most erudite theologians who sought to rethink Christianity in the context of Indian religions and cultures along lines similar to that of Teilhard de Chardin. In the last three years five more titles have been added to this series, the most significant being "The Acknowledged Christ of the Indian Renaissance" by M. M. Thomas, Director of the Christian Institute for the Study of Religion and Society, Bangalore. This brilliant and helpful analysis and evaluation of the leaders of the Indian renaissance, both Hindu and Christian, of the last one hundred and fifty years is climaxed by an epilogue "Criteria of an Indian Christian Theology". The author in what we may call a "theology of synthesis" draws together the diverse theologies of east and west, orthodox and radical, into a living situational theology discerning what God-in-Christ is doing in and through the religions and cultures.

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Gone is the day when we can be preoccupied solely with the writings of British, Continental and N. American theologians. It will be a sad day for the future of evangelism and Church growth if evangelical theologians and educators do not take seriously both the challenge and the opportunity to pioneer indigenous theologies which are true to the historic evangelical Faith and yet relevant in understanding the needs of people whose cultures stand outside the western tradition. Have missionaries absolutized their own understanding of the Gospel in terms of their own culture? Has the transplanting of the Gospel inevitably involved transformation of it? These are some of the questions we must reflect on. Historic evangelicals have always stressed the "given-ness" of the Gospel as recorded in the Bible, the infallible and authoritative Word of God written. We affirm the objectivity of revelation in both historical act and propositional word culminating in Jesus Christ the Living Word. Revelation is therefore historical, rational and personal. Biblical revelation defines the content of the Gospel and inspiration guarantees its form. Both are the work of God the Holy Spirit. Revelation and inspiration may be distinguished but not separated, likewise the content and form of the Gospel. Therefore the issue for evangelicals is not the indigenization of the Gospel itself but the indigenization of our theological expression of it. For this we depend on the illumination of the Holy Spirit.

Attempts to indigenize or accommodate the form of the Gospel inevitably lead to "another Gospel". The early Gnostics substituted Hellenistic speculation on God's Being for Biblical revelation of His Person. The medieval scholastics indigenized the Gospel in the thought forms of Aristotle; the modern radicals demythologise the Gospel and create new symbolic forms. In India attempts are being made to indigenize the Gospel using the philosophical structures of Sankara, Ramanuja, Aurobindo. In each case the content of the Gospel is imperilled.

However, the danger for evangelicals is to stop with the givenness of the Gospel. We must deepen our understanding of the culture and religion of our neighbour, agonise with him in his revolt against corruption and injustice in society. There can be no communication without identification. Yet from a Biblical perspective we see every man a sinner and his religion as a perversion of the truth and under the judgement of the wrath of God (Rom. 1-2). Constrained by the love of Christ we long to share the Gospel with him. Any theological structure, whether emphasising the sovereignty of God or the freedom and responsibility of man, will fail if its goal is not centred on the mission of the Gospel, to convert the sinner, build the Church and renew society.

We endorse the seven theses of the Frankfurt Declaration published by a group of German theologians last March. But we recognise that its structure is essentially continental. Let us pray that evangelical theologians in Africa, Asia and Latin America will rise up with their own declaration and confessions of the Faith. May we witness in this decade a reforming movement proclaiming the Gospel in the power of the Holy Spirit to men imprisoned by religion and culture. It happened in Europe in the 16th century and a theological professor was God's chosen instrument. It can happen again.

(Correspondence on this issue is invited.)

KOREAN THEOLOGIANS FORM AN EVANGELICAL THEOLOGICAL COMMISSION

An evangelical theological commission was formed in Korea, July 24th, 1970. This follows the visit of Dr. Saphir P. Athyal, the TAP Coordinator for Asia the previous month. Members of the commission are: Dr. Chul Ha Han of the Presbyterian Theological Seminary, Seoul, (Convener), Dr. Ewi Won Choi of the General Assembly Presbyterian Theological Seminary, Seoul, Dr. Pyung Sue Oh of the Koryu Presbyterian Theological Seminary, Pusan, and Dr. Chong Wahm Cho of the Seoul Theological Seminary (founded by the OMS). Dr. Eui Whan Kim, as the TAP Coordinator for N.E. Asia, will be an ex-officio member. Four missionary theologians will act as Consultants: Dr. Sam Moffatt, Dr. Elmer Kilbourne, Prof. Harvey and the Rev. O. K. Boltzman. The commission marks a new level of cooperation among evangelical theologians drawn from different church traditions. The Rev. David J. Cho, Director of the International School of Missions, Seoul, has been closely connected with the formation of the commission. The commission is anxious to explore the possibility of an evangelical post-graduate programme in Korea, if possible on an all-Asia basis.

LATIN AMERICAN THEOLOGIANS MEET IN BOLIVIA

In the scenic setting of Cochabamba, Bolivia, high in the Andean valleys, approximately 30 key theological thinkers gathered from all over Latin America, December 12-18, 1970. While the Bible has been a uniting factor among evangelical churches, it has been felt that it is now in danger of being reduced to a liturgical symbol. In the light of this present situation, the consultation focused its attention on the basic authority for theology - the Word of God. Four major papers were given:

1. The Revelation of God and Theology in Latin America, by Pedro Arana (Peru).
2. The Inspiration of the Word of God and Theology in Latin America, by Ismael Amaya (USA - Argentina).
3. The Authority of the Word of God and Theology in Latin America, by Rene Padilla (Argentina - Ecuador).
4. The Hermeneutic of the Word of God and Theology in Latin America, by Andrew Kirk (Argentina - England).

TAP CONSULTATIONS IN SINGAPORE, JUNE 1971

The committees appointed by the Asia Evangelical Theological Consultation in 1970 are to meet for consultations in Singapore, June 10-14, 1971. The consultations, which are to implement the resolutions of the 1970 gathering, will include meetings of the Theological Education Committee (which is surveying the needs of theological education in Asia), the Commission on the Centre for Advanced Theological Studies in Asia and the TAP Coordinators. There will also be general consultations on theological education by extension and the planning of theological study conferences and consultations between representatives of each Evangelical Theological Society in Asia. The participants will be the coordinators and the members of the committees, plus one representative from each country not represented on the committees. For further details write to Dr. Bong Ro.

TAP ORGANIZATIONAL STRUCTURE

As the work of TAP grows so does the need for a better organizational structure. The TAP staff are at present working on this matter to ensure the effective, efficient and economical administration of the Programme. The administration will remain decentralised with part-time coordinators administering the projects in their area. It is contemplated that the responsibility for carrying out the programme will be in the hands of a TAP Executive Committee, which will be subject to the WEF Executive.

TAP ANNUAL REPORT, BALANCE SHEET AND BUDGET

Enclosed with this issue of THEOLOGICAL NEWS is a copy of the TAP Annual Report, 1969-70, and programme for 1970-71. We would urge our readers to consider our programme for the coming year and work actively with us as we seek to carry it out. The TAP Balance sheet for 1969-70 and Budget for 1970-71 are available upon request from the TAP Administrator: Mr. J. E. Langlois, Merevale, Forest, Guernsey, Channel Islands, United Kingdom.

TAP ADMINISTRATOR'S ASIAN TOUR

The TAP Administrator, John E. Langlois, is spending October 1970 to March 1971 in Asia at the request of the General Coordinator, giving administrative assistance to the coordinators. Mr. Langlois has spent October to December 1970 in India with Mr. Nicholls and is now spending January to March 1971 in Singapore working with Dr. Bong Ro. He will then be returning to the U.K.

THEOLOGICAL EDUCATION FUND ENTERS NEW PHASE

August 1, 1970, marked the beginning of a new phase in the work of the TEF, when on that date their Third Mandate came into force. The new director is the Rev. Erik W. Nielsen and the Associate Directors the Revs. Shoki Coe, Aharon Sapsezian and James Bergquist. Their new address is "13 London Road, Bromley, Kent, BR1 1DE, England."

The new mandate, which aims to give the TEF broad, general guidelines within which to operate, provides that the first two years of the seven-year period of the mandate shall be spent mainly in the study and planning process during which new grants will be given. The mandate states that "the TEF is to promote the establishment, by the end of its third mandate period, in the major socio-cultural regions within Africa, Asia, Latin America, Oceania, the Caribbean (and possibly, in exceptional cases, elsewhere) of viable undertakings in theological education which would:

- (a) encourage relevant and indigenous theological reflection and expression, including that which arises out of dialogue among the living faiths of men;
- (b) examine and experiment with theological curriculum and teaching methodology; and
- (c) analyse and experiment with seminary structure, support and administration."

EXTENSION AND PROGRAMMING WORKSHOPS 1971

London. During the first week of March a workshop on the programming of teaching texts will be held in London to follow up the Extension workshop held January 5-8. The workshop will be led, like the first, by the Rev. Peter Savage. For further details write to Mr. E. W. Oliver, 30 Bedford Place, London, W.C.1.

Spain. Mr. Savage will then proceed directly to Spain for an Extension workshop, March 8-12 sponsored by CAMEO. Contact Sr. M. Herbage, San Francisco 62, Valldoreix (Barcelona) Spain for details.

Singapore. TAP is planning to hold in Singapore during the second half of June a workshop on programming for those writing programmed teaching materials for S.E. Asia. The consultant has not yet been determined. For further details write to Dr. Bong Ro, D.T.C., 28 King's Road, Singapore 10.

India. Immediately following the Singapore workshop the consultant will proceed to India for another programming workshop. Contact Mr. Bruce Nicholls, Union Biblical Seminary, Yeotmal, Maharashtra, for details.

Asia and Africa. CAMEO is planning eight more extension workshops for 1971, four in Africa and four in Asia. We shall publish further details in the April issue. Write to the CAMEO Coordinator, Dr. R. B. Buker, 5010 W. Sixth Avenue, Denver, Colorado 80204, U.S.A.

CAMEO TO PUBLISH PROGRAMMED TEACHING MATERIALS IN ENGLISH

The CAMEO Coordinator, Dr. R. B. Buker, writes: "The reports from the 1970 workshops in Asia and Africa almost unanimously emphasise the need of basic texts in English, which can be translated into the various languages which will be used at the Extension centres. These books are at present not available. In South America an organization called CLATT has worked out a method and procedure whereby it will be turning out these very texts in Spanish. At first it was thought unwise to try to translate these texts into English. Now, because of the great need and the urgent requests from all parts of the world the CAMEO board has decided to translate these texts into English and make them available to all our missions throughout the world. These texts, which are carefully worked out through an inter-mission procedure with approval on the part of many missions for the text itself, are being translated by bicultural, bilingual persons into basic English. The first text has already been completed and is being printed. Other texts will be coming off the press during the next twelve months. It is estimated that the cost will be about \$1,000.00 per text for translation and printing. We therefore solicit the concern of all our mission boards and the readers of THEOLOGICAL NEWS that the money may become available in order to fulfil this important step in this strategic and major effort to train leaders for the Christian church everywhere in the world.

SIERRA LEONE

Rev. L. Daniel Wolfe, Principal of the
Sierra Leone Bible College, West Africa,
writes on:

THEOLOGICAL EDUCATION IN SIERRA LEONE

Our great need in theological education here in Sierra Leone is for a blend of deep spirituality and devotion to Jesus Christ, and a firm and solid training in theoretical and practical theology. I believe we must have both in this modern world. To sacrifice one or the other is to prepare an unbalanced ministry.

Sierra Leone offers several levels of theological and Biblical training. We have a few Vernacular Bible Schools which are offering courses of 2 to 4 years in the local language or dialect. Most of these schools combine a two-pronged program effectively - church planting in the dry season and Bible and theological study in the rainy season. Considerable church growth has resulted in rural and village areas due to this training.

There are other schools which emphasize a lay-training program in Bible for the lay leaders in the church. The Bible Training Institute (BTI) at Bo has been doing good work in training laymen and evangelists for the work, especially in the United Methodist Church. The course has been two years and the instruction is in English. They have developed or are rather developing a correspondence course which has brought good fruit. Many of the correspondence students are responding to God's call to a full-time ministry.

The Sierra Leone Bible College at Jui is a cooperative venture of three missions (United Brethren, the Wesleyan Church and the Missionary Church) to provide theological training for pastors and evangelists on two levels. The higher level (for students with secondary background) is a three-year course of study for a Diploma in Theology. The lower level (for students with primary training) is a three-year course leading to a Certificate in Pastoral Training. The instruction is in English. SLBC is affiliated to the London Bible College (England) and is offering 14 Bible courses leading to the LBC Certificate of Religious Knowledge. Both BTI and SLBC are hoping to go to 'extension study'.

Fourah Bay College, the University of Sierra Leone, has a department of theology with cooperation from the older, larger denominations. Diplomas and Licenses in Theology are offered, as well as a B.A. in Theology.

The need is great for a new 'ministry' in Sierra Leone. A ministry that will fulfill the New Testament pattern; men who are called by God, who will walk in personal holiness before the Lord and men, and men who will love and seek to reconcile people to Christ. Without this pattern as our motive in theological education we shall continue to be part of the problem and not part of the answer for this desperate age.



THEOLOGICAL NEWS

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April 1971

EDITORIAL

"FORM FOLLOWS FUNCTION"

A Law of Structured Growth

The dictum of the renowned architect Frank Lloyd Wright, "Form follows function", is a law of a structure which applies to theological education as well as to architecture.

The Church is more than an organization; it is a living organism whose head is Jesus Christ, and whose life is visibly manifest in local churches individually and collectively. In summary, the church functions as worshipping, witnessing and serving communities. But alas, all too often these functions are encrusted by tradition and perverted by pride and jealousy. In the New Testament era the pattern of church life was dynamic and flexible. Form followed function.

How does this principle relate to theological education? I would like to suggest a few pointers for thought and discussion.

1. Theological education must be concerned with the training of the whole body of Christ. In Africa, Asia and Latin America training is generally patterned on the more affluent West. But in areas of rapid Church growth among low income communities these patterns are inadequate. It is significant that extension theological education began in Latin America and is now spreading to Asia and Africa. In some countries, extension education is giving training to untutored pastors; in others it will be directed to training secularly employed lay leaders. A Mennonite Bible school here in India has in recent months opened seven sub-centres with an enrolment of 80 students. Forty of these are graduates and this is largely in a rural area. The Association for Theological Extension Education (TAFTEE) is planning three levels of training: Certificate for those of primary school education, Diploma for those with High School education, and Degree for those eligible for University or who are graduates. In some centres a seminary or Bible school will be opening weekly tutorial classes; in others, local committees of pastors and missionaries will guide the programme.

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How will extension education affect our residential colleges? Some schools will close their residential programme and the faculty will concentrate on staffing extension centres. Others will run both types of programme. Many will resist all change! It is likely that the number of residential students will drop, but the total number of students under training will greatly increase. Five to ten self-supporting students can be trained for the cost of one residential student. Secondly, the quality of students taking residential training will improve. Some of those who have taken extension training will go on for higher residential training, perhaps for one or two years. Thus the length of training will become more flexible, and the maturity and the degree of practical church experience of entering students will be raised. This emphasis on prior training and experience is not new; Wesley used it 200 years ago! Seminaries will be able to give more attention to post-extension training, to refresher courses for pastors, and to guiding research students - evangelists, pastors, teachers and laymen who can enrol for study for periods ranging from one month to one year.

2. Theological education must develop new patterns of cooperation. It is foolish to expect that massive financial support from abroad will continue indefinitely. We live in an era of revolution. Reports from many Asian countries indicate that far too many evangelical colleges have excellent buildings but few students. Their overhead costs are high. In many cases colleges with the same theological outlook are competing for the same students. Union schools are in part the answer, but we must go a step further. The "cluster" idea now being experimented with in some places is a pointer to the future. To be concrete, I envisage in this part of India a cluster of three institutions on one campus, each with its own dean and faculty, but with pooled administrative and financial resources. We need a B.D. seminary (in English), a B.D. seminary (in Hindi) and an Institute for Evangelism and Communication offering facilities in the study of Church growth and in-depth evangelism, research in the issues of Church and Society, and training in mass media (literature, radio, TV, drama and music). Competent faculty could serve in more than one institution and students could elect for courses in the other institutions.

3. Theological education must develop new methods of teaching. Programmed instruction which is being pioneered in many secular universities is being vigorously applied to seminary extension education, thus helping the student to develop independent learning techniques. In some places, programmed instruction will replace standard textbooks, in others, supplement them. In some courses, programmed materials will be used only for the "essentials" of a course. The key to success will lie in cooperation in the production of suitable "intertexts" (the word given to the programmed texts being prepared by the co-operative Latin American Committee on Theological Texts).

Where traditional patterns of training continue, more use must be made of the seminar method, especially in a student's final year. As evangelical educators, we often fail to help a student towards a Christian world-view and philosophy of life. Our

knowledge is in water-tight compartments. We fail to integrate our knowledge and we lack sensitivity in communicating the Gospel to the non-Christian. We are not prepared to give time to the study of his religion and culture.

One teaching method that is worthy of trial is that of making a book of the Bible the "integrating centre" for the whole term's work. For example, if Acts were the chosen book, the student's studies in OT, NT, theology, church history and religions and practical theology would be built around the content of Acts and its relevance for these studies. Weekly essays or assignments would help the student to integrate his knowledge and give new depths to his preaching. It is a tragedy that so few of our pastors can expound a paragraph or two of Scripture in such a way that it becomes a living Word of God to the hearers. Is the fault ours? Such a book study would presuppose that the student had first taken a number of basic courses.

4. Theological education must be related to the world of living men and women. In the fields of medicine and law, increasing use is being made of "case" studies. We must use the same in our theological training. The "case" may be a village, a factory, or a housing estate, a Brahmin community or a tribal group, a growing church or a stagnant one. Every student should spend one whole term during his seminary career in a guided field programme. Teams of students each with a professor, should go and live in these areas and learn to worship, witness and serve together. Each student would be required to write up the findings of his study and experiences. Only then will our knowledge of local culture and church growth change from theory to practice. The law of structural growth requires that form follow function.

N.B. Letters to the Editor are invited on the subject of this editorial.

Some suggested reading:

Programmed Instruction for Theological Education by Extension, by Ted & Margaret Ward, (Cameo, 5010 W. Sixth Ave., Denver, Colorado 80204, U.S.A.) 1970. pp.131. \$3.00. A must in programming technique.

Patterns of Ministry: Theological Education in a Changing World, by Steven G. Mackie. (Collins, London, 1969.) pp.186 £2.10. The author is Executive Secretary of WCC's Department of Studies in Mission and Evangelism. He deals very lightly with many areas of special concern to evangelicals.

Village Christians and Hindu Culture: Study of a rural Church in Andhra Pradesh, South India, by P.Y. Luke and John B. Carmen. (Lutterworth, London, 1968) pp.246. £1.20. A detailed case study of a village "pastorate".

TAP COORDINATOR FOR S.E. ASIA TOURS HIS AREA

Dr. Bong Ro, TAP Coordinator for S.E. Asia, is making a tour of his area March 29 to April 10. He is visiting the Philippines, Vietnam, Thailand and Malaysia. Dr. Ro hopes to visit Indonesia later this year.

TAP CONSULTATIONS IN SINGAPORE, JUNE, 1971

Plans are made for Asian theological educators to meet in Singapore, June 8-12, 1971. The delegates are the members of each committee appointed at the 1970 Conference plus one delegate from each country not represented on the committees. The Theological Education Committee will be discussing many problems in theological education in Asia in the light of the recent survey. The Commission on the Centre for Advanced Theological Studies will make further plans for the establishment of the Centre. One session will deal with Evangelism and Bible Ministries in Asia. The representatives of the national Theological Societies will confer. The TAP Coordinators will be using the time together to make plans for the future usefulness of TAP in Asia.

At the same time as these consultations are going on there will also be a Consultation on Theological Education by Extension when representatives of last year's CAMEO workshops and others engaged in extension work will be discussing plans for joint action and cooperation amongst evangelical groups in the sphere of T.E.E.

PROGRAMMING WORKSHOPS IN SINGAPORE AND INDIA

Immediately following the consultations in June, the Rev. Peter Savage will be holding in Singapore a two-week workshop on the writing of programmed texts. It will take the form of small groups and individual tuition. We are encouraged by the number who have already been registered for the workshop. For registration write to: Dr. Bong Ro, Discipleship Training Centre, 28 King's Road, Singapore 10.

Mr. Savage will then proceed to India where he will hold a similar workshop. The location has not yet been determined. For registration write to Mr. Ian McCleary, 23 De Costa Layout, Bangalore 5, India.

EXTENSION AND PROGRAMMING WORKSHOPS IN LONDON

About forty people attended the Extension workshop held in London, January 5-8, 1971, led by the Rev. Peter Savage. Representation was wide, with missionaries from Latin America, Africa, Thailand and Japan, as well as educators and theological students from Britain. Mr. Savage presented papers on Extension principles and on programmed learning. Delegates found these very helpful for their own application of these principles in their work. There was a strong recommendation by the delegates that a Theological Training Association be formed in Britain.

A workshop on Programmed learning was held as originally planned during the first week of March. Unfortunately the postal strike in Britain which crippled communications for five weeks made it impossible for plans concerning the programming workshop to reach those interested in attending. As a result only three people attended.

"CAMEO" WORKSHOPS TO BE HELD AUGUST AND SEPTEMBER 1971

This year CAMEO are planning to hold ten workshops on Theological Education by Extension, led by Dr. Ralph D. Winter. Final details of the workshops are not yet available, but details so far to hand are as follows:

ASIA

- August 16-20 East Pakistan - local arrangements in the hands of the Rev. J. Stuart Avery, Mission House, Chandpur, Dt. Comilla.
- " 23-27 Thailand - contact Rev. R. H. Sjoblom, Box 1050 Bangkok.
- " 30 to September 3 Japan - contact Dr. D. E. Hoke, Tokyo Christian College, 8453 Yaho, Kunitachi-Shi, Tokyo 186.
- " 6-17 Philippines - Two workshops to be held, one in Manila and one in Cebu. Contact Dr. William Simons.

AFRICA

- August 2-6 Monrovia, Liberia.
- " 9-13 Ivory Coast - contact Rev. James Halbert.
- " 16-20 Central Africa - (Central African Republic or Congo Brazzaville - towns of Bangui or Bunia). Contact Rev. Mcl Lyons.
- " 23-27 Kivu, Congo, probably Bukavu.
- " 30 to September 3 Southern Africa - South Africa or Swaziland. Contact Rev. F. L. Holland, Choma Bible Institute, P.O. Box 131, Choma, Zambia.

For further information on any of these workshops contact the CAMEO coordinator, Dr. R. B. Baker, 5010 W. Sixth Ave., DENVER, Colo 80204, U.S.A.

"DO-IT-YOURSELF" EXTENSION WORKSHOP MATERIALS

Dr. Ted W. Ward, author of "Programmed Instruction for Theological Education by Extension" has written to inform us of some new workshop materials: "You may be interested in knowing that we will be producing some special materials for use in workshops on Theological Education by Extension and Programmed Instruction. These materials should make it possible for people who are somewhat less expert to use their leadership to best advantage and be of substantial help in bringing others together and providing a good experience through a workshop. These materials, as we see them, are an appropriate substitute for the ordinary "visiting fireman" that we typically call in for such seminars and workshops. These materials will be published by a new organization called the Associates of Urbanus, 3918 Willoughby, Holt, Michigan 48842, U.S.A. Some of these materials will be available during the next few months."

EXTENSION ASSOCIATION INAUGURATED IN INDIA

The Association for Theological Education by Extension was duly inaugurated with great enthusiasm by the delegates of the Evangelical Fellowship of India, held in Vellore last January. The response from the delegates was far above expectation. Ian McCleary, Director of TAFTEE, is spending this initial period visiting churches and colleges interested in extension work. The number of outstanding men, many holding key secular jobs who want to take the courses is but one indication of the level likely to be developed in India. But, like everywhere else, the key to the success or failure of the courses will be the preparation of adequate text books.

The inauguration of the new Evangelical Theological Society was rather overshadowed by the enthusiasm for TAFTEE and hardly got off the ground. A working committee was appointed so that it will take some months before the society is really launched.

CHINA EVANGELICAL SEMINARY INAUGURATED, OCTOBER 1970

The China Evangelical Seminary, the new union seminary in Taipei, Taiwan, sponsored by sixteen cooperating churches and missions, held its Inaugural Convocation on the main campus in Shihlin, October 5, 1970. Elder Wu, Chairman of the Board of Trustees, reviewed the history of the development of C.E.S. from Dr. Clyde Taylor's appeal in 1965 for evangelical groups to pool their resources in a quality graduate program. The President, James H. Taylor, Jr., set forth C.E.S.'s vision of a program for graduate theological education in the context of Chinese culture and fitted to the needs of Chinese society in the 20th century, one aimed at nurturing vital spirituality, genuine scholarship and effective service for God in many fields at home and overseas. Twenty-four students are enrolled for the first quarter - 15 full-time students and 9 evening students.

CELL GROUP LEADERSHIP TRAINING IN THE PHILIPPINES

Evangelicals in the Philippines are implementing the cell movement as the basic approach in their "Christ the Only Way" program. During the months of January and February mobilization squads held evangelism teach-in sessions in all 17 districts in the Philippines. The purpose of these sessions was to start motivating and mobilising the churches to the ministry of laymen leading Bible study groups. This was also in preparation for the more extensive evangelism seminars which will be held during the months of June, July and August.

LETTERS TO THE EDITOR

It is the hope of the Editors that the editorials, articles and other material in THEOLOGICAL NEWS will evoke a response on the part of our readers by writing to the Editor giving their comments or reactions. THEOLOGICAL NEWS is intended to be a newsletter in which those engaged in theological education can stimulate each other with new thoughts and ideas on how we can achieve our goals more effectively. So please do help us by writing in.

KOREA EVANGELICAL THEOLOGICAL COMMISSION, Theological Report No. 1

Dr. Klass Runia, of the Reformed Theological College, Geelong, Australia, visited Korea November 28 to December 4, 1970, at the invitation of the Commission. Below we print the report received by us from the Commission showing the theological significance of Dr. Runia's visit.

"The first of the four major projects of the Korea Evangelical Theological Commission is "to deal with the current basic theological problems". In connection with this major project an immediate topic has been formulated as follows: "An investigation of the theological platform of Christianity in Korea". At the present moment, the theological field of Korea is very much concerned with "finding our own theological expression", i.e. "an indigenization of the gospel". When we decided to invite Dr. Runia, we wanted to concentrate our attention on this theological problem. Therefore we gave him the topic of his presentation in Korea: "the Bible and the human situation". Actually this topic is nothing else but the problem of hermeneutics. In the afternoon of November 30 we organized an open debate meeting at the YMCA auditorium around the topic of "Text and Context in Hermeneutics". About 400 people attended. The same evening a theological conference of high ranking scholars was organized around the topic of "Indigenization", in which twelve outstanding scholars took part. Indigenization is just hermeneutics in a concrete historical situation.

Through the colloquium at the YMCA, which lasted two and a half hours, Dr. Runia could relate the evangelical view of Scripture to the modern scholarship of hermeneutics. By doing that he did not destroy the essential truth of the Scriptures as the Word of God, but, on the contrary, made it more solid. In relation of the question, his contribution may be summarized as follows:

(1) In reading the Bible, one cannot avoid "interpretation": not only by readers, but also by hearers. Therefore one cannot approach the Bible without some presupposition. Twentieth century existentialists openly admit this point. Therefore, the problem is "With which presupposition do we approach the Bible?".

(2) Dr. Runia insisted that we must approach the Scriptures as the Word of God. As the Word of God the Bible itself determines our presupposition. Evangelical views of the Bible are confirmed in this very sense: divine authority of the Bible is confirmed by its authority as revelation, the doctrine of infallibility by its infallibility as God's revelation, and unity as oneness as the Word of God.

(3) Therefore we must not approach the Bible with any other presuppositions but that it is the Word of God. Bultmann's starting point is man's understanding of himself. Therefore Bultmann's hermeneutics is determined not by the Bible as the Word of God, but by his own preunderstanding. In the theology of Paul Tillich, Kerugma is the answer to the ontological

question of man. Therefore in Tillich also the Bible is submitted to human situation. We must not approach the Bible either with the presuppositions of science. The Bible is not the book of science. The Bible must not, therefore, be judged by the standards of science. In short, we must never submit the Bible to one's preunderstandings, but rather we must submit ourselves with all our presuppositions to the Scriptures. In other words the Bible interprets us, so that in the light of the Word of God we can understand ourselves correctly. The result is the transformation of ourselves and our preunderstandings. In this process we also begin to understand the Bible.

(4) At the theological conference on "Indigenization", Dr. Runia made a statement that God's revelation itself is translation. God reveals himself in certain circumstances and to certain people. To us Jesus is the missio dei and Jesus is a specific person. In this sense the gospel itself cannot be indigenized, because it is a fact of history. It is a concrete historical person: Jesus Christ. As the historical person he is always one and the same.

(5) The presentation of the gospel, however, can and must be indigenized. The gospel must be brought in the language and thought forms of the people concerned. But in this case the language and thought form must be transformed and brought to a higher level. They must acquire a new context. The problem is which uses which? Which demarcate which? The gospel or the indigenous concepts? Here is the departing point between indigenization and syncretism.

(6) Yet, this danger must be risked because without indigenization the gospel is still a foreign body and will not function properly in the appropriate context. In the Korean context, in what point and in what form the gospel must be indigenized can be determined. This is the task of the Korean himself.

We are glad to have invited Dr. Runia as our first speaker since the Commission was formed. We are not organized simply to defend conservative positions. It was our desire to face the basic contemporary theological problems. Dr. Runia emphasized repeatedly this very fact. He indicated the two poles of our theological task: "to be faithful to the reformed theological traditions" on the one hand and "facing the contemporary theological problems" on the other hand. He has set us on the right direction and has encouraged us to move!

We have already started to discuss the next theological study conference. In April or May we are organizing a smaller but more highly qualified "study" conference for a few days, which can go further than where we are now."



THEOLOGICAL NEWS

Vol. 3, No. 3.

July 1971

SPECIAL REPORT FROM ASIA

EDITORIAL

TAP-ASIA is born

At the second Asia Evangelical Consultation on Theological Education held at Singapore, June 8-12, the Theological Assistance Programme of WEF in Asia became TAP-ASIA, an autonomous fellowship with its own Executive Committee and its own theological coordinators. The beginnings go back just three years to the General Assembly of the WEF in Lausanne, Switzerland, in May 1968, where I was invited to become the honorary part-time theological coordinator for WEF. At the Asia-Pacific Congress on Evangelism later that year Dr. Saphir P. Athyal of Yeotmal, India, was invited by the Theological educators present to coordinate evangelical theological concerns in Asia. Since then Dr. Athyal has met with evangelical theological educators during his tours in North-East and South-East Asia. At the first Asia Evangelical Theological Consultation at Singapore in July 1970 three regional coordinators were appointed, namely, Dr. Eui Whan Kim of Seoul as the coordinator for N.E. Asia, Dr. Bong Ro' of Singapore as the coordinator for S.E. Asia and the Rev. G. J. McArthur of Banz, New Guinea as the coordinator for the South Pacific.

Now, eleven months later, TAP-ASIA is born. The Singapore consultation reappointed Dr. S. P. Athyal as General Coordinator and regional coordinator for S. Asia, and reappointed Drs. Kim, Ro and McArthur as regional coordinators. In addition, TAP-ASIA appointed three functional coordinators: Dr. Susumu Uda of Tokyo, Japan, as Asia Coordinator for Evangelical Theological Societies and Commissions, the Rev. Nene Ramientos of Manila, Philippines, as Asia Coordinator for Bible Teaching Ministries, and Mr. Ian McCleary of Bangalore, India, as Asia Coordinator for Theological Education by Extension, to be assisted by Mr. Martin B. Dainton of Djakarta, Indonesia. TAP-ASIA is to draft its own constitution. The proposed membership of TAP-ASIA is to include national evangelical theological commissions and societies, evangelical seminaries, national organizations of Theological Education by Extension, and any other evangelical

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organization working in the field of theological education. TAP-ASIA voted to become a member-body of TAP-International. Mr. John E. Langlois as Administrator and I as General Coordinator constitute the present staff of TAP-International. Thus a new pattern of cooperation emerges. We would welcome fellowship with autonomous evangelical theological fellowships in other parts of the world, especially in Africa and Latin America.

This rapid growth is the Lord's doing. The limited human and financial resources make it clear that no man can claim the credit. -The text for the Singapore consultation written large on the walls of the conference room was: "Unless the Lord build the house, those that build it labour in vain. Unless the Lord watches over the city, the watchman stays awake in vain." (Psa. 127:1)

TAP is committed to a policy of strengthening national and continental initiative in the many fields of theological education and in the safe-guarding of local autonomy. We are concerned to provide a platform for information, fellowship and assistance, both in consultative service and financed projects, irrespective of denominational or world affiliations, for theological educators who stand firm on the historic evangelical faith. We will assist in the coordination of functional theological projects where this is not being done by other agencies. We are committed to the WEF doctrinal statement common to the majority of evangelical bodies world-wide. TAP recognises that theological educators, especially in the Third World of Africa, Asia and Latin America are fearful of global conciliary structures that operate from the top down, and therefore we are concerned to keep TAP-International and its member bodies decentralised and flexible with the minimum of administrative structure and financial control, and the maximum involvement of indigenous national leadership.

Our unity is given to us in the task of fulfilling our Lord's commission to His disciples. Our diversity is in the manifold gifts of the Spirit given to the Church. Christ's Body. Therefore our developing structure will be controlled by our functional ministry.

The TAP coordinators and committees need your fellowship, prayer and your counsel. Write to us.

THE SECOND ASIA EVANGELICAL CONSULTATION ON THEOLOGICAL EDUCATION

Singapore, June 8-12 1971. Twenty-three delegates and twelve observers attended the Consultation from twelve Asian nations and five other countries. Dr. S. P. Athyal was the General Chairman and Dr. Bong Rin Ro the local coordinator. In all, five consultations were held, two being commissions appointed at the Singapore Consultation in 1970, namely, the Commission on Assistance for Theological Education in Asia and the Commission on the Centre for Advanced Theological Studies. The three other consultations were on Theological Education by Extension, Evangelical Theological Societies and Bible teaching ministries. After the first commission had completed its work, the second and third met simultaneously, followed by the fourth and fifth. In preparation for the Consultation, three questionnaires were sent out to evangelical schools in Asia. The 20-page findings

of the 91-point questionnaire on the needs of theological schools in Asia analyses the replies of 51 theological schools. It is available from Dr. Bong Rin Ro, Discipleship Training Centre, 28 King's Road, Singapore 10. Similarly, the full printed Report, recommendations and minutes of the five consultations are available from Dr. Ro.

The Resolutions adopted by the Consultations

I : COMMISSION ON ASSISTANCE FOR THEOLOGICAL EDUCATION IN ASIA

Patterns and Standards of Training

- 71/1 "To reduce fragmentation and duplication:
- (a) We endorse the cluster concept by which theological schools exchange teachers, students and credits at the Th.B. and B.D. levels.
 - (b) We encourage cluster-schools on the same campus whereby the faculty, curriculum and library are shared and coordinated.
 - (c) We urge evangelical missions and church organizations to form united evangelical seminaries or colleges either around one institution or by creating new ones at undergraduate, graduate and post-graduate levels."
- 71/2 "We encourage all evangelical schools to indigenise their theological education programme, especially in administration, personnel and finance as rapidly as is consonant with the growth of the national church."
- 71/3 "That TAP-ASIA be requested to study the conditions of membership and accreditation with the S.E. Asia and N.E. Asia Associations of Theological Schools with particular reference to maintaining our evangelical freedom."
- 71/4 "That TAP-ASIA be requested to study the possibility of forming an association of evangelical Bible schools and Th.B. colleges with special reference to establishing accreditation at these levels."

Curriculum and Textbooks

- 71/5 "That TAP investigate the possibility of sponsoring teaching-training institutes and courses for theological teachers conducted by educational specialists."
- 71/6 "That a comprehensive survey of evangelical textbooks in each country be made by TAP in cooperation with other organizations, such as evangelical theological societies, where these exist, and that concrete proposals be presented at the earliest possible time."

Property, Library, Staffing and Finance

- 71/7 "That TAP make available to theological schools information regarding available lists of theological books in English."
- 71/8 "Believing that the time is now opportune to seek substantial support for the work of Christ and His church in Asia, especially in the light of urgent needs for centers for

advanced theological studies, scholarships for theological educators and students, for theological education by extension, for the work of coordination of evangelical theological education, for evangelical theological libraries for existing and new institutions, etc., we TAP-ASIA appeal to Christians throughout Asia and other interested countries for the establishing of a fund equivalent of US\$1 million as a trust foundation to be known as PAN ASIAN FOUNDATION FOR THEOLOGICAL EDUCATION."

- 71/9 "That investigation be made into the legal aspects of the formation of such a foundation as a registered trust within a country where tax exemption can be secured and where expert knowledge can be had, where Christian men will be willing to accept the responsibility for the formation of such a society, including men in legal, educational, banking and other professions, and to appoint an ad hoc committee of Dr. Chandu Ray (Convenor), Dr. Lawrence Chia and Dr. Donald Hoke to investigate all the aspects of coopting such men as they need on this ad hoc committee and report in detail to the Executive Committee of TAP-ASIA and the Board for the Centre for Advanced Theological Studies."

II : COMMISSION ON THE CENTRE FOR ADVANCED THEOLOGICAL STUDIES

- 71/10 "The following persons were elected to serve on the Board of the Asian Centre for Advanced Theological Studies:

Dr. Saphir P. Athyal (Convenor)	Dr. Byung Se Oh
Dr. Lawrence Chia	Dr. John Pao
Dr. John Chongnam Cho	Dr. Chandu Ray
Rev. Gadiel T. Isidro	Dr. Susumu Uda

That the TAP-International Coordinator and the Asia regional coordinators be invited to serve as consultants to this board and that the board consider forming a council of reference."

- 71/11 "That the statement of faith of the World Evangelical Fellowship be adopted as the minimal doctrinal standard of the board and faculty of the proposed centers."
- 71/12 "That the new board consist of 7 to 12 members, and that it draft its own constitution and by-laws."
- 71/13 "That the following suggestions be submitted to the board from this consultation:
- That the board consider criteria for recognition and accreditation of a graduate degree program.
 - That each center work in English and another language if desirable.
 - That the board normally meet once a year.
 - That each center be encouraged to develop according to its own local needs in its local situation under the guidance of its own board within the framework of principles laid down by the central board.
 - That the Korean school be developed in close cooperation with the Korean Evangelical Theological Commission.

- (f) That the major financial responsibility for the facilities of each center be the responsibility of the host center and its board."

III : CONSULTATION ON THEOLOGICAL EDUCATION BY EXTENSION

71/14 "That TAP establish a coordinating agency for TEE in Asia. Its terms of reference are:

1. To act as a clearing house for the collection and dissemination of all relevant TEE information.
2. To coordinate and advise national TEE bodies on the production of Programmed Instruction Material (PIM).
3. To recommend curricula objectives to be reached at each level.
4. To coordinate publishing matters.
5. To coordinate translation arrangements.
6. To coordinate academic standards.
7. To organize training.
8. To investigate accreditation for TEE.
9. To liaise with other non-TAP Asian bodies interested in TEE.

71/15 "That TAP appoint an Asia Coordinator for TEE as soon as possible, and that in the meantime one of the national TEE coordinators be appointed as acting TAP Coordinator for TEE, for a maximum period of two years."

71/16 "That an Asia TEE Committee be formed, initially to include Messrs. McCleary, Dainton, Tin, Hoke, Janepiriyaprayoon, Kitchen, Meadowcroft, Liao and either E. Banguelo or another Filipino representative. This committee shall have authority to revise and increase its own membership. Mr. McCleary will convene the first meeting.

71/17 "That these recommendations on finance, viz.:

- (a) That all regional and national TEE bodies be asked to make an annual contribution of at least US\$ 25.00 for the travelling expenses of the coordinator;
- (b) That the operating expenses of the Coordinating Agency be borne by the TEE budget of TAP;
- (c) That national churches and organizations and missionary bodies be asked to take into consideration the strategic needs of TEE when determining their annual budget allocation for overall TAP ministries;

be remitted to the TEE Committee established by Resolution 71/16 as the basis of its financial operation in consultation with TAP.

IV : CONSULTATION ON EVANGELICAL THEOLOGICAL COMMISSIONS AND SOCIETIES

- 71/18 "That a TAP-Asia coordinator for evangelical theological commissions/societies be appointed."
- 71/19 "That TAP-Asia should seek to launch a journal of theology within the next five years."
- 71/20 "That TAP-Asia encourage national evangelical societies to make a critical evaluation of non-evangelical attempts to develop an indigenous theology in their respective countries."

A Third World Theological Conference

- 71/21 "Believing that God will be glorified and His Church advanced by a Third World Theological Consultation within the next few years, we your brethren in Asia, invite the Christians of Latin America and Africa to pray and plan with us for such a consultation. Therefore we in this consultation request our TAP-Asia executive committee to investigate the feasibility of such a consultation by communicating our desire to responsible evangelical bodies in Africa and Latin America and by initiating such plans as their response may deem advisable and possible. A report should be brought to the executive committee for decision and implementation."

V : CONSULTATION ON BIBLE TEACHING MINISTRIES

- 71/22 "That TAP-Asia appoint a coordinator for Bible-teaching ministries within Asia for the purpose of:
- (a) assisting and advising regional ETSs in the planning of lay preacher training programs and deeper life conventions.
 - (b) Compiling a list of interested and available Bible teachers of international acceptance who could be invited to share in Bible exposition training programs and selected national conventions.
 - (c) Inviting mission groups, churches and other organizations to share in the sponsoring and finance for travel for Asian Bible teachers.

THE FIRST NORTH EAST ASIA EVANGELICAL THEOLOGICAL CONFERENCE

The first North East Asia Evangelical Theological Conference was held at Walker Hill, Seoul, Korea on June 4-5, 1971. The Conference was sponsored by the Evangelical Theological Korea Commission. Twenty-eight theologians participated in the conference (twenty-two from Korea, two from Japan, two from Free China and two from the United States). Although the majority of the participants in the conference were from Korea the conference was international in scope and program. The theme of the conference was Evangelism in Asian Crisis. The theme was considered important because of the rapidly changing Asian situation and the need for a theology of missions. The theme was intended as a continuation of the topics discussed during the visit of Dr. Klass Runia in November 1970. The topics discussed at that time were hermeneutics and the historical context and problem of indigenous theology. After the November conference the possibility of the form of a "Korean Theology" has been discussed in many quarters of the Korean theological world.

At this conference the Chinese, Japanese and Korean crises were analysed respectively by the Rev. Jonathan Chao, Rev. Yauchi and Prof. M. K. Chi, and theologies of mission were proposed. Asian Crisis in general was described by an outstanding newspaper editor and a theology of mission for Asia was proposed by Dr. Uda. The Asian crisis was analysed chiefly in two aspects: one arising from the disintegration of the traditional Asian cultural social system, and the other arising from the rapid modernization of each nation. The disintegration of the old cultural system left the Asian people without any definite sense of value and suffering from dehumanization. It is at this point that one can see the strong renaissance movements of traditional culture in each nation. A particular biblical message towards this Asian crisis was called upon. Especially the need of the regeneration of old Asian man into a new creation was emphasised because it is only through the birth of new Asian that one can expect any new creation of Asian culture. The possibility of the discussion of Calvinistic doctrine of culture was suggested in private talks.

Asia suffers today from the numerous problems arising through its rapid industrialization and urbanization. The tendency of collectivization threatens human freedom in many nations. The growth of state power tends to develop into a "national egotism" and the international peace has been threatened more often in Asia than in Europe. The rapid concentration of wealth due to industrialization is the main cause of an unbalanced distribution of wealth, resulting in an ever widening gap between the poor masses and the rich minority. All these Asian crises call upon the Christian today to bring them the biblical message. The message of "God's oikonomia" was proposed by one and the message of "freedom in Christ" was proposed by another as guiding ideas for the missionary endeavour in this situation. All participants felt an urgent need of a new formation of theology of mission, i.e. the discovery of a biblical guiding idea around which the missionary works in the Asian crisis may be carried out. Yet, because of the time limit, the unfinished conference was closed, looking forward to meet again to continue the united effort on the one foundation of the evangelical faith.

THE SINGAPORE AND INDIA WORKSHOPS ON PROGRAMMING INSTRUCTION

June/July 1971. Thirty aspiring writers of Programmed Instruction materials for theological education commenced the first workshop in Singapore on 14th June. Representing Taiwan, Vietnam, Thailand, Malaysia, Singapore, Indonesia and India the group was roughly half and half, national leaders and missionary personnel. Only two had any previous experience of writing programmed materials. After an initial struggle with a completely new concept of learning by doing and a galaxy of new educational terminology the group settled down to grasp the basic concepts of P.I. through both the carefully prepared programmed workbooks and the able tutoring of the Rev. Peter Savage. By the close of the course nearly all the participants were beginning writing P.I. courses that they plan to continue and complete for their various fields of work. An important aspect of the Singapore Workshop was the sharing of information on P.I. and Extension Education throughout Asia and the decision to share our efforts through a coordinating agency set up by the Theological Assistance Programme.

The India Workshop, which began on the 30th June at Bangalore drew another thirty Christian leaders, many of whom are committed to Extension Education under the TAFTEE movement. Again the

ratio was 15 to 15, national to missionary, and this represented a wide spread of missions and church groups. With more actual "writing time" this group produced more material and an interesting development was the ability of several to make critical evaluations of existing P.I. material in India.

An evaluation of these two workshops by the participants made interesting reading and highlighted two things. The participants thoroughly appreciated the workshop and wished it had been longer - they nearly all have requested more workshops in the near future, and they are convinced of the importance of P.I. both in extension work and in the seminaries.

How many P.I. writers will come out of these two workshops only time will tell. One thing is sure - the fruit of a workshop led by an experienced programmer will far exceed that gained merely from text books and other printed guides. We trust that interested groups will sponsor visits to Asia by others who can lead us more deeply into this exciting new field of Theological Education. (Report from Ian McCleary)

MEETING OF THOSE INTERESTED IN PROGRAMMED MATERIALS IN NIGERIA

On 9th March fourteen people from five missions met in Jos, Nigeria, to discuss future coordination and production of programmed materials. Those present were interested in producing programmed instruction material (PIM) for local churches, for city instruction for those with education but no Bible training, for Bible correspondence courses and for extension work in District Bible schools for lay preachers. There was a lot of discussion on levels of training; four levels being decided on: instruction on the lowest level being in the vernacular, the highest in English, and the two intermediate in both.

The question of curriculum was also discussed, as was the question of further coordination. It was recommended that Mr. George Foxall coordinate the work of the committee during Mr. J. Plueddemann's furlough. His job would be to continue to coordinate all PI efforts both nationally and internationally. A further meeting of the committee has been scheduled for 27th July. For further information write to Mr. G. Foxall, S.I.M., Jos, Nigeria.

CAMEO BIBLIOGRAPHY FOR THEOLOGICAL EDUCATION BY EXTENSION

The Editors have received a recently prepared Bibliography for TEE from Dr. R. B. Buker, Sr., the coordinator of CAMEO. Included is a section on "Tools for the Programmer". For a copy write to Dr. R. B. Buker, Sr., CAMEO, 5010, W. Sixth Avenue, DENVER, Colorado 80204, U.S.A.

FIRST ISSUE OF "PROGRAMMING NEWS" PUBLISHED THIS MONTH

The first issue of "PROGRAMMING NEWS" is being sent out with this issue of "THEOLOGICAL NEWS" for those who have requested it. The newsletter is specifically designed to give helpful information to assist those who are developing the skills of writing programmed instruction material. It is especially useful at this time, following the recent workshops on the subject and the current widespread interest in PIM. If you wish to subscribe write to the Asst. Editor at his address on page one.

TAP PARTNER SCHEME

As our TAP work increases so we feel the increasing need for God's people to stand by us in our work by their prayers and gifts. We know there are those who would like to share in this work with us; interested friends write to us asking how they might help. This has prompted us to introduce a Partnership Scheme whereby individuals, local churches, denominational bodies, mission agencies and other organizations can become TAP PARTNERS by contributing on a regular basis either to the administrative and travel expenses of the coordinators, to one or more of the authorised projects, or to General Funds, as well as standing by us in prayer. A regular Prayer Letter in addition to THEOLOGICAL NEWS will be airmailed free to all partners. We would urge you to prayerfully consider whether the Lord would have you share in this ministry. If so complete the form below and send it to either:

Mr. John E. Langlois, or Dr. Bong Rin Ro,
TAP-International, TAP-Asia,
Merevale, Forest, Discipleship Training Centre,
GUERNSEY, C.I., 28 King's Road,
United Kingdom, SINGAPORE 10.

All cheques should be made payable to "Theological Assistance Programme".

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THEOLOGICAL ASSISTANCE PROGRAMME

I wish to become a TAP PARTNER and receive regularly THEOLOGICAL NEWS and PARTNERS' PRAYER LETTER.

I enclose a cheque or pledge of towards

(a) The travel and administrative expenses of

(b) The following project(s)

I would like to make an annual gift of about to the Theological Assistance Programme and ask you to send me a reminder, without obligation, in twelve months' time. (Delete if inapplicable).

Name

Address

.....

.....

Date: Signed

If you would like us to send a complimentary copy of this issue of THEOLOGICAL NEWS to colleagues or friends of yours please write their names and addresses on the back of this form.



THEOLOGICAL NEWS

Vol. 3, No. 4.

October 1971

Editorial

A TIME OF SOWING

All of us like fast-growing plants, like the proverbial bean stalk growing up overnight. Yet the law of nature dictates that plants destined for longevity take longer to reach maturity.

We are conscious of the fact that by some criteria the Theological Assistance Programme is only slowly achieving concrete results. Time in the theological world moves slowly, and fast-sprouting plants rarely take deep root in theological soil. Time has been, and is being, carefully spent disseminating information of what is happening in evangelical theological education all over the world, so as to spread new ideas and give a vision of what God is doing and can do. Time is needed to create a healthy atmosphere of mutual confidence so that we can all work together to provide a high standard of Biblically-based theological education for the church leaders of tomorrow.

Yet, much has already been accomplished for which we owe much gratitude to God. The consultation in Singapore last June is a milestone in theological education in Asia. Looking forward to the great task ahead of us we would covet your prayers for those who have the task of putting the many resolutions into effect.

The Centre for Advanced Theological Studies, for instance, is not built in a day, and will take very much planning, work and finance before it sees the light of day. The Board is meeting in Seoul, April 4-6, 1972, to discuss further the question of location and other important matters. They would value your prayers.

This year's Programming and Extension workshops, organized by CAMEO and TAP, have again been invaluable in establishing decentralized training in Africa and Asia. A desire has been expressed in Africa that perhaps this year's workshops might be followed up by a series of shorter (3 day) specialized workshops dealing with TEE operation and the role of the professor. The Rev. Fred Holland is leading a 5-week workshop on Programmed Instruction Material Production March 7 to April 6, 1972, in Jos Nigeria.

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The Evangelical Theological Society of India will be inaugurated on January 4, 1972, at Lucknow. Membership will be open to both clergy and laymen. It will replace the Evangelical Commission which was formed in 1963. Bishop A.M. Climenhaga, chairman of the E.T.S. of the National Association of Evangelicals, USA, Dr. Bong Ro, TAP Coordinator in Singapore, and Professor Bruce Nicholls will be among the speakers. Regional seminars on "The Lordship of Christ in the Church and in the World" are being planned for Delhi, Bombay, Madras and Bangalore during the month of January.

The first issue of "Programming News" has been enthusiastically received. The first 250 copies went quickly and we had to duplicate more to supply the demand. We are encouraged by this response as it shows that the new periodical is strategic in meeting a real need giving the writers of programmed material the information and know-how necessary to achieve better results.

Biblical Library Fund. A Trust in Britain has offered to provide some finance for this fund. If you know of Catholic or Orthodox seminaries which would welcome evangelical works please let the editors know. The books which are being offered (free of charge) are the Tyndale Commentaries, New Bible Dictionary, New Bible Commentary, etc. all published by the Inter-Varsity Fellowship.

We thank those of you who have sent in gifts to help us in this work. During this quarter we have received US\$136.00 from readers, which helps us greatly.

We would ask those of our readers who wish to become TAP Partners to complete the form sent with the previous issue and return it to us without delay. So far only five readers have indicated that they wish to become Partners.

We thank most sincerely those of you who write to us with information, advice and encouragement; we value your help and fellowship very much. We are sure that as fellow-labourers together with God we shall see a continuing harvest following this time of sowing.

WEF APPOINTS NEW SECRETARY AND SETS ITS SIGHTS FOR THE SEVENTIES

Dr. Clyde W. Taylor, Secretary of the National Association of Evangelicals in the USA has been appointed International Secretary of the World Evangelical Fellowship. The appointment was made at the WEF Executive meeting held in the Netherlands last August. Dr. Taylor, who is well known and respected amongst evangelical leaders throughout the world, not least throughout the developing countries, is anxious to promote the increasing cooperation amongst evangelicals in theological education. With this purpose in view he is planning a tour of Africa for the middle of 1972, when he will be accompanied by John Langlois, the TAP Administrator.

Pursuing WEF's policy of encouraging evangelical groups in developing countries in particular, along with fostering international cooperation in general, Dr. Taylor plans to visit evangelical leaders throughout the Third World. Plans are also being made for an international consultation which could be linked with the next World Congress on Evangelism. This would be for selected representatives who would confer together on theology, social action, the mass media and work amongst young people.

BIBLE TEACHING MINISTRY IN ASIA - report from Nene Ramientos,
TAP-Asia Coordinator for Bible Teaching Ministries.

The year 1972 will see a renewed effort to reach the teeming millions of Asia with the Christian message through a coordinated Bible teaching ministry program. This was felt strongly in Singapore last June during the Asia Consultation sponsored by TAP.

Preparations for a coordinated Bible teaching ministry in Asia for 1972 are underway, notably in the Philippines where 55 denominations are cooperating in a nationwide program of evangelism. The program is named CHRIST the ONLY WAY MOVEMENT (COW), and has for its basic goal the discipling of the Philippines for Christ through its basic strategy of evangelism and church growth which is the Home Bible Study groups led by laymen. The COW goal is to have a least 10,000 of these Lay Evangelistic Bible Studies by March 1972! It is hoped that during the year 1972, at least for a month, Indian Bible teacher Zac Poonen will visit the Philippines and undertake a training and Bible teaching ministry for the pastors and workers in the country. Arrangements are now under way for the visit of Mr. Ian Thomas, both to the Philippines and India. Contacts have been made to have Dr. John R. W. Stott visit Asia in 1972 for Bible teaching ministries among churches and schools.

Included in the 1972 BTM program for Asia are the formation of visiting BTM teams to the different Asian countries. One of these teams includes Dennis E. Clark, Nene Ramientos and Zac Poonen and will visit Indonesia, India and other Asian countries. The team also hopes to include mainland China in its itinerary. It is hoped that more Asian BTM teams will be formed to fulfil a truly coordinated Asian BTM program. This ministry is under the auspices of TAP-Asia.

INDIA LAUNCHES NETWORK OF EXTENSION CENTRES

Following the Programming workshop in Bangalore in July, Extension Centres related to the Association for Theological Extension Education (TAFTEE) have been opened in the key cities of Delhi, Bombay, Hyderabad, Madras and Bangalore. All are teaching at the Bachelor of Theological Studies (BTS) level. Three terms of 10 weeks are being offered. The BTS covers 30 courses including 15 in the department of Bible.

Teaching faculty from the Allahabad Bible Seminary travel to Delhi (625 km.) for a course in Deuteronomy, and from the Union Biblical Seminary, Yeotmal, to Bombay (750 km.) for a course in Mark's Gospel by the inductive method. The centres in Hyderabad, Madras and Bangalore are being run by local staff appointed by TAFTEE. In four of the centres two courses have been offered this term. Two courses, Theology and Christian Education are being programmed and are being tested in several centres. In each centre Christian Laymen prominent in their professions and in their churches are taking the courses. For example, in Bombay most of the 30 students are university graduates holding key government positions or lecturing in educational institutions. One-third are in Christian service.

Five additional centres operate in the rural towns of the Hyderabad district, under the direction of the Mennonite Brethren Church. Most of the students are teachers in Christian schools.

The total enrolment of extension students in India now stands at approximately 200. It is anticipated that several centres at the diploma and certificate level will be opened within the next year.

Some general observations:

- **The efficient functioning of a competent local dean is the key to a successful centre.
- **Flexibility in teaching methodology and in organisational structure with the maximum involvement of seminary, church and mission is essential.
- **The early development of accreditation standards and procedures is important in the establishing of credibility.
- **A regular programme of seminars for teachers and workshops for programmers is essential to the growth of extension education.

TWO YEARS OF THEOLOGICAL EDUCATION BY EXTENSION IN BRAZIL

Brazil is one of the leaders in establishing extension training based on programmed instruction material. This report of TEE from the Baptist Theological Institute of Sao Paulo by the Rev. Rollo M. Entz, Director of Production of Programmed Texts and Interim Director of TEE will prove invaluable to those who are establishing TEE programs in their own country.

The Department of TEE of the Baptist Theological Institute, Sao Paulo, was created because of the great need we faced in 1968 to train leaders for a large number of pastorless churches. A visit to Brazil by Dr. Ralph Winter at that time seemed to give added impetus and direction to the launching of this Department of TEE. The story of our TEE program is not entirely a success story. There was a divergence of opinion as to whether we should begin immediately or delay for a year in order to produce and have on hand enough Programmed Texts to always be ahead of the need for such in our study centers. The decision was made in October of 1968 to begin the program in March of 1969. This approach had its good and bad effects. The good was that we were thrust into the program and as a result we had to work fast and furiously to try to produce enough Programmed Texts. And to be sure we got some experience!

The bad was that after two years and four study centers we had to postpone the extension course for one year (this year 1971) in order to catch up on the production of our Programmed Texts. During 1971 we are putting all our emphasis on producing enough Programmed Texts of our 4-year curriculum so that by March 1972 we can (1) continue our two pilot study centers; (2) reopen our four study centers that were postponed; and (3) open ten additional new ones. By March 1972 we plan to have 16 study centers functioning with a projected student population of about 200.

I want to emphasize here that we are well aware of the fact that our first ten "so-called" Programmed Texts were not really Programmed, but we got our start. We believe our NEW Programmed Texts are programmed!

We have greatly benefited from the two Seminars in Programmed Instruction led by Drs. Ted Ward and LeRoy Ford, and such books as PROGRAMED INSTRUCTION by Dale M. Brethower and Mager's books, especially the one on instructional objectives.

We are training a Brazilian in the field of Programed Instruction. With ten years' experience in the field of education, a keen perceptiveness and an extra blessing from the Lord in just plain good old ability she has been an invaluable help to us these past six months as a revisor and writer. She is paid a good wage - we have come to realize that we must pay if we want quality.

At the present time we have ten writers writing Programed Texts. We have chosen only men who are intensely interested in this field of TEE and Programed Instruction and who will remain with us to continue to revise and perfect their Programed Texts, for the second, third and consequent editions. These men are personally tutored by me in writing these books.

The following are the eight steps that our Production Department follows: 1. One unit at a time is presented in the first draft to the revisor; 2. The unit is returned to the writer with suggestions to improve it; 3. It is rewritten and presented a second time to the revisor; 4. The unit is revised a second time; 5. It is typed in a sufficient number of copies to be tested; 6. The unit is then tested by students under the direction of the department (these students are paid for testing our programs); 7. The results of the tests are reevaluated and the unit is revised for the last time; 8. The unit is then delivered to the publishing room.

Our Programed Texts are produced with the following six basic characteristics of Programed Instruction as their basis: 1. Measurable Instruction Objectives listed at the beginning of each unit; 2. Short steps (frames); 3. Active response; 4. Immediate verification of results; 5. Self-pacing; 6. Constant evaluation. These characteristics are clearly explained and illustrated in our orientation folder.

Unit by unit our writers keep the following questions before them in order to continually evaluate their work.

The above guidelines are those we follow in the production of our NEW Programed Texts. They will be coming out in the large format of 21.5 x 31.5 cm. The covers will be a heavy plasticized paper cover in three colors. Our New Programed Texts will start coming off the press in October 1971.

By June 1973 we hope to have our complete curriculum of 32 subjects produced in our new format and well programed. Rest assured that we will always be trying to improve the programing of all our Programed Texts. I mention this because we have and will continue to make all our Programed Texts available to every Bible Institute and Seminary that wishes to use them.

During 1971 while our four original study centers are in postponement, we have two pilot study centers in the interior of the state of Sao Paulo. These centers are functioning well, each with its Brazilian leader and our close supervision. We have 11 students in Assis and 13 in Aracutuba. In neither case did we do any propaganda. We have, however, just finished a "40 slide" presentation of our TEE Program as well as a new colored brochure. We will be happy to sell a set of these slides to anyone interested. By changing several slides this presentation could be easily adapted to other institutes here in Brazil.

We have learned a lot from our two pilot study centers in the interior. Our program works well in the interior now, and consequently we feel we have accomplished something worthwhile. We have a four year curriculum. Each year is divided into two semesters with each semester lasting 4 months. In each semester the student studies 4 subjects. The students concentrate on one subject each month. Our study centers meet for a 3-hour weekly meeting (4 meetings per month). These weekly meetings are divided into 4 basic periods: the first period (35 minutes) is for clarification of doubts and questions that the student encounters in his studies at home during the previous week. We also go over the test of the previous meeting so the student can take advantage of any errors he might have made. In the second period (35 min.) a 25 minute taped lecture by a professor from the Seminary or Institute is played amplifying the material in the Programed Text for that week. Whenever a professor can be scheduled to make a personal visit to a study center he substitutes for the tape. For each taped lecture students have several questions given to them to guide their listening. Each author of one of our programed texts is asked to prepare four 25 minute lectures on his material, (this phase of the extension program regarding the taped lectures is still in the planning stage). The third period (35 min.) is a class discussion of the important aspects of the material studied for that week. Fourth period (40 min.) is for a test on the material studied for that week. There are 4 tests for each subject - one each week. The fourth one is the final exam. We also have a combined seminar with all centers in one area. This is an all-day seminar, once a semester with a special emphasis on a particular theme, e.g. personal evangelism.

We give extra reading assignments for each subject. We maintain at least two volumes of each auxiliary text in a study center library. This is necessary for the students who cannot afford to buy these auxiliary texts. We also provide the student with many opportunities to build his library with a good selection of regular texts in prose form. We maintain an evaluation folder of each student's progress. We have carefully designed the following five learning activities for our students: (1) Study at home through Program Texts; (2) Listen to tapes prepared by Institute and Seminary Professors with guiding questions; (3) Read assignments from Auxiliary texts with a brief written or oral report; (4) Discuss the material studied with the center leader and the students; (5) Take weekly tests and exams; (6) Participate in our once-a-semester seminars. We are still looking for more meaningful learning activities.

I say that this is the most exciting work that a person can be involved in - "equipping the saints for the work of the ministry" and "committing to faithful men the Word of God so they in turn can teach and disciple others."

WHERE ARE WE GOING IN THEOLOGICAL EDUCATION?

Peter Savage, Rector of the George Allen
Theological Seminary, Cochabamba, Bolivia.

Patterns, moulds and basic premises of theological education are being broken in our generation. We may actually be living at a time when a new and more creative pattern will evolve. The state of flux in which we find theological education has some deep roots. Some have questioned the very existence of the church in the world, its total relevance today. Others have felt that the parochial concept of the church with its one man professional leadership has lost its place in modern society. Another cause for the flux comes from the frightening uncertainty that some men in the ministry have, about their own role in the church. The image of the village parson who was both lawyer, doctor, psychiatrist and general locum of all ills has gone.

A further and more exciting cause for the flux in theological education is the rapid growth of the Church in the Third World, with the result that present patterns of ministerial training have been found incapable of graduating an adequate number of ministers. A further problem which theological education faces is the tendency to transplant certain concepts of ministry which may have been adequate for the home country but which are deadening to the living church in the Third World. However, the greatest cause of anxiety that has brought the whole theological education programme under re-examination is whether the graduate of a typical seminary can effectively lead a growing church. Surely only men trained in the hardness of the living situation can be effective as ministers of the Gospel. Some have gone to the extreme in feeling that the classical seminary is only an ecclesiastical rubber stamp, but the real training for the ministry must be undertaken after graduation and in the local church. In the light of explosive nationalistic tensions in some countries, some are even regarding the classical approach to training as a luxury item, something which the national church can easily do without.

This flux in theological education allows us to go back to base one and ask ourselves what are we really aiming for? What are our objectives? In the classical system of training the general pattern is to work out a list of package courses, focusing basically on the content that the student has to master before he graduates. The school feels very content when the student masters their packages and as a reward gives him their degree. Success is counted in terms of graduates who have successfully mastered their curriculum. Most schools would not either have the time, plans or structure to evaluate their "finished product" in the action of the church. This gulf between the graduate completing his assigned course of studies and becoming an effective minister in the local church is very great. While a graduate may have acquired honours degree in theology and be conversant with all the latest currents in philosophy and dogmatics, he may find it impossible to lead a church through its existential spiritual problems.

What does this mean in pedagogical terms? Theological education must, if it is to survive in the 21st Century, define its curriculum in terms of objectives. This does not mean that the emphasis on content is placed on one side, but it does mean that the depth, extent and usage of the content is guided by the objectives set. These objectives

will serve both as a norm for measuring the final success of the school as well as helping to bring into line all content and activities that do not help reach these objectives.

What does this mean for the relationship between the school and the church? What does it mean for mission and the real, exciting growth of the church throughout the world? For many years, educators in Latin America cast disparaging eyes at the training programme which existed in the Pentecostal church in Chile. Then when serious study was undertaken by Christian Lavive, it was found that this church had put into action a training programme that was in effect producing church growth. The graduate instead of living under the conscious status of his degree had to demonstrate his gifts by measurable results. To be recognized as a worker, with the status of "obrero", he had to lead so many to the Lord. This required a minimum of knowledge with a development of certain skills. Granted, there are many other objectives to be reached in training than leading men and women to Christ - but how many graduates can in fact lead men to Christ?

Some theological education has reached the dangerous point when the set curriculum has little relevance to the ministry for which the man is being trained. Some men, seasoned in the ministry, now feel that very little of what they learned in seminary has helped them in their present ministry. It is as dangerous as the medical profession prior to 1911 when medics were allowed to graduate without having touched a living human being or the trainee jet pilot who absorbs a lot of the history of flying, principles of aerodynamics and then is ordered to take the next passenger air liner off the ground!

Those of us who have become involved in extension training have become acutely aware that the classical curriculum that has been handed down for the last two hundred years is sadly inadequate for the present generation of active but untrained leaders. These older men who enter our extension centres to study want their courses firstly to be relevant. Will it be a help to me in my situation? Secondly, it must be usable right away. While some are keen to plod through long courses of history, they always want to see how they can use it now. Thirdly, their main interest is not so much on content, but improving their skills. They have no time to plod through books or the Bible for the sake of mere interesting information; they want to know how to be better able to communicate it; how they can use it in a given counselling situation!

To help us, therefore, in our long range planning, four basic objectives must be set down. All four are related to being (what a person will become) and doing (what a person will be able to do). While content is always incorporated in the total framework of training, the final objectives are people-centred and not content-centred!

The first general objective that every seminary or Bible college must set is that all their graduates be men of God. While no school can manipulate the Holy Spirit to co-operate in this objective, it can certainly control the input of students. Furthermore, the other three objectives are dependent on this one. It should be noticed, however, that this objective has to do with living. It cannot be like other professions where the person can be divorced from his profession if he wishes. In theological education, the person is the message.

The second general objective that must be structured is related to the use of the Word of God. The student must acquire the skills and knowledge (in that order) that will help him rightly to divide the Word

of God. Here we are in the realm of doing. While a particular school will be drawn to giving its graduate its own brand of doctrine; in the final analysis, it is not "regurgitation" that is required from the graduate but the ability to handle the Bible.

It is sad comment on the approximately 400 training institutions in Latin America, that very few graduates can "rightly" divide the Word! For many years, the blame was placed on the educational system, but little was done to remedy it, except perhaps attempt to "upgrade" the educational entrance requirements. It usually meant only an increased dosage of rote memorization. It was not always seen that the student required training in simple analysis, synthesis, comparison and evaluation. The continued emphasis on packaged content presentation ensured that graduating students could only reproduce what they had memorized.

The third general objective is related to the particular area of ministry to which the person is called. Once again these are related to the skills required in that ministry. The emphasis here will also be on doing. While all men in training must be taken in their studies to the point where they fulfil the previous two objectives, it is unnecessary to take all men to the point where they have all the skills and all the knowledge for every type of ministry. It could be said, in all honesty, that perhaps up to this point most schools have only concentrated on the first two objectives allowing the third to be reached "by chance" in the graduate's first church. The Church today is calling for the effective training of pastors who know what it means to feed the flock, guide the team, recognise and "perfect" the saints for ministry. Men who can lead their church victoriously through an attack of Satan or free a devil-possessed Christian. Men who can keep the flock from wolves, discern the subtlety of present methods, techniques and ideologies designed to undermine the strength of the Church. Men who can build churches!

The sad part is that few schools have taken this to heart. The present writer on a visit to Great Britain, lecturing to thirteen Bible colleges, found to his dismay that not one taught or trained their students in the specific "skill" of starting a new church. Too many schools have become lost in the maze preparing "professional" theologians when they should be preparing pastors.

The fourth general objective is related to the minister's stance in society. Once again we are back to being. A man in the ministry lives in a particular society. What will be his social poise? How will he and his church relate to that particular culture? Will his church become "sealed off" from the community, so limiting its potential growth? Will the church, through the pastor's ministry, communicate to its community? Will he be able to discern that which is cultural and amoral from that which is evil? Will he become a mere hybrid from the missionary's training college, with dark glasses, viewing the world from a foreign perspective? This objective does not entertain the injection of mere knowledge of the needs for social structures, as much as the poise of the graduate - his balance. He is in the world but not of the world.

What do these objectives imply for us involved in theological education? Firstly, our objectives can only be set in terms of effective church growth. Only real and measurable church growth can validate a theological education programme. Secondly, the over-emphasis

on specialization in the theological faculties is called into question. The curriculum is no longer a series of packages, but a process in which a man is developed. No longer can we separate pastoral theology from dogmatics, or biblical exegesis from communication. Every faculty member must play his part in every class in reaching these objectives. His opening prayer may lead the student to be more of a man of God; his careful analysis may give the student an example of how to handle the Word; his sensitive answer to a student's spiritual problem may teach the other how to develop his pastoral counselling approach. Each teacher is humanized - is interested in people, not mere concepts or theological currents! Thirdly, no school dares measure its success in terms of the number of students in residence, or those who have graduated, but only in terms of the effective ministry that each student is carrying through in a local church.

It is time that educators sat down and carefully prepared a taxonomy of theological education objectives. What is theological education attempting to accomplish? As far as possible they should be set down in measurable form so they can be accurately interpreted anywhere. Please let us not graduate pastors who cannot feed the flock; medics who cannot diagnose; pilots who cannot fly; shoe makers who cannot sew leather!

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Theological Assistance Programme

International Coordinator: Bruce J. Nicholls, Union Biblical Seminary, YEOTMAL, Maharashtra, India.

International Administrator: John E. Langlois, Merevale, Forest, GUERNSEY, Channel Islands, U.K.

3rd September 1971.

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We trust that you are finding THEOLOGICAL NEWS helpful and that it is giving you an insight as to what the Lord is doing in theological education in the world today.

Yours sincerely,

JOHN E. LANGLOIS

Assistant Editor

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Theological Assistance Programme

International Coordinator: Bruce J. Nicholls, Union Biblical Seminary, YEOTMAL, Maharashtra, India.

International Administrator: John E. Langlois, Merevale, Forest, GUERNSEY, Channel Islands, U.K.

6th September 1971

Dear Friend,

Every three years there is an appeal on television in the Netherlands to the general public for gifts to Christian work overseas. The network carries information concerning the appeal each week and the public are informed of how much money is coming in (it all goes into a general pool) and where the money is going. In past years millions of Dutch guilders have been raised and given to Christian work in many lands. Unfortunately evangelicals have been very slow in taking advantage of this appeal. The result is that most of the money has gone to non-evangelical work.

Applications for the next appeal should be in by the end of next October. If you wish to put in an application for one of your projects you must write very soon. Send it to Dr. J.B.A. Kessler, "De Koppel", Buurtweg 3, Doorn, The Netherlands (Dr. Kessler teaches at the Netherlands Bible Institute).

Any Christian projects in the developing countries qualify for this appeal. You may wish to put in an application for your theological school, library, or textbooks for theological education by extension, to mention but three of endless possibilities. To be accepted the application must originate from a national body, NOT a foreign missionary society.

If you wish to put in an application act right away, and send in full information, together with photographs, etc. whenever possible. Please share this letter with other Christian leaders who may be interested.

Yours sincerely,

JOHN E. LANGLOIS

P.S. The Dutch government also has a scheme whereby it gives every year grants of up to 75 per cent for social work in the developing countries, including mission schools and hospitals (but not for evangelistic work or theological training). As the Netherlands is a half-Protestant, half-Roman-Catholic country, half of these funds is allocated to Protestant work and the other half to Roman-Catholic work. Unfortunately, so few Protestant applications are received that the government has been obliged in years past to use up the surplus Protestant money by giving it to the Roman-Catholics. Do not confuse this scheme with the television appeal above. For more information write to Dr. Kessler.



Dr. Moffett

Memorial Hall Planned For Moffett

By Chong Un-bung

A hall is to be built on a small piece of land on Namsan hill in memory of the late Dr. Samuel A. Moffett about 30 years after his death.

Dr. Moffett was one of the few foreigners who loved Korea and opened the eyes of Koreans to the new age, said minister Han Kyong-jik of Yongnak Presbyterian Church in Seoul.

Dr. Moffett came to Korea in 1890, shortly after his graduation from a theological seminary in Chicago as a missionary to preach the gospel of Jesus Christ.

Besides evangelical work in Korea, Dr. Moffett also did educational work. This is why Koreans hold him in great esteem, said minister Han.

Moffett started his mission—evangelism, education and medical service—in Pyongyang, north Korea in 1893.

Minister Han said Dr. Moffett was of wealthy family. He spent all his wealth on his work in Korea and the consequences are far-reaching in all fields, he said.

In the performance of his work, Moffett suffered much because Koreans then were not hospitable to foreigners, said minister Han.

Minister Han said Dr. Moffett was even stoned in the streets of Pyongyang just because he was a foreigner and introduced God's teachings. But he survived all the sufferings.

Dr. Moffett founded more than 200 educational institutions, besides churches, in north Korea. Among them, three were reborn in Seoul. They are Sungsil College, the Soongwi Girls' Middle High School and the Presbyterian Theological Seminary.

cal work.

Because of his direct and direct support of Koreans in their pursuit of independence, Dr. Moffett was persecuted by the Japanese authorities until 1936, when he was at last forced to leave Korea after 46 years. Dr. Moffett died in Monrovia, California, three years after he returned to the United States. He was 75.

Minister Han said the following anecdote, which he heard when he was in the United States in 1948, well shows how much Dr. Moffett loved Korea.

When Moffett returned to the United States after 46 years of service in Korea, he once visited a post office and asked officials for a postage stamp in the Korean language.

Mrs. Park Hyon-sook, former national assemblywoman, said she was much moved by the consideration of Dr. Moffett when she was in prison. She graduated from Soongwi girls' school, founded by him.

She recalled that when she was in prison in Pyongyang accused of involvement in independence movement activities, she had a visit from Dr. Moffett. He came to the prison to recover her body upon hearing a rumor that she had died in prison.

But the rumor was not true and Moffett was refused a personal visit to Mrs. Park in prison. But Dr. Moffett insisted on confirmation that she was alive by hearing her voice if he could not personally meet her. Upon hearing the voice of Mrs. Park, Dr. Moffett left the prison, Mrs. Park said.

She recalled that Dr. Moffett's house in Pyongyang often served as a place where Koreans got together secretly for independence movement activities.

Dr. Moffett had five sons. Four are ministers and one is a missionary medical doctor, who is working as a director of the Presbyterian Hospital in Taegu. Three of the four other sons live in the United States and one is in Seoul. He is Samuel H. Moffett, dean of the Presbyterian Theological Seminary in Seoul. The seminary was founded by his father when it was in Pyongyang.

It is very rare for the sons of a minister to follow in his footsteps. But it was different in the case of Dr. Moffett's family.

1971

INVESTMENT IN HEALING



Presbyterian Medical Center
Jeonju Cholla Pukdo Korea

FOREWORD

The dream began in the mind of Paul Crane while he was still at Davidson College. It grew progressively as the team of medical disciples of Christ was enlisted from Korea, from America, from Germany, and from China. The dream was to build in Jeonju a Christian Medical



Center—a center for scientific healing, for medical education, and for compassionate witness. The quest has absorbed the lives and efforts of hundreds in Jeonju and of thousands around the world. One man sold his car to contribute to the cause. Another struggled for its fulfillment while dying of cancer. Two men gave their lives for the dream: Hong, Sung Dong and Frank Keller, M.D.

In one sense, the dream is fulfilled before our eyes—a gleaming structure where two years ago there were but weeds. Yet in a deeper sense the quest stretches before us; we have just begun the ascent. It is easier to build a medical center than to establish a house of refuge where the weary, the afflicted, the heavy-laden can find rest for their souls. Only the presence of Christ within these walls will make this possible.

To those whose example and whose noble sacrifice have undergirded the effort, we pay our tribute of praise. To those whose concern that the message of a God who cares for His creatures be proclaimed has led to generous support, we pay our tribute of thanksgiving. To our Eternal Father whose power at work has brought this miracle to pass, we pay our tribute of life-long devotion.

David J. Seel, M.D.
Director

An Outline History of
THE PRESBYTERIAN MEDICAL CENTER
Jeonju, Korea

The history of the medical work of the Presbyterian Mission in Chonju dates back almost to the beginning of Protestant missionary work in Korea.

- 1893 The Rev. Lewis B. Tate and his sister, Miss Mattie Tate, opened Chonju Mission Station.
- 1896 The Rev. Wm. B. Harrison, M. D., a doctor as well as a preacher, did some medical work in Jeonju.
- 1897 Dr. Mattie B. Ingold arrived and opened a "dispensary for women and small children" in a Korean house on Won San Hill.
- 1902 The first building for medical work was erected by Dr. Harrison on Wha San Hill, (Fig. 1)
- 1904 Dr. Wiley Forsythe came to Chonju but his term was cut short for health reasons.
- 1910 Miss Laura May Pitts came as the first nurse but died within six months of arrival.
- 1911 Dr. Thomas H. Daniel was transferred from Kunsan where he had built up the medical work.
- 1912 A two-story brick building was completed standing on the same hilltop where the hospital has been located until the present time (1971). Miss Ethel Kestler, the first nurse to come to Korea in 1905, came to Chonju.
- 1916 Dr. Moor man Owen Robertson succeeded Dr. Daniel as director of the hospital.
- 1922 Dr. Henry L. Timmons came from Soonchun and was in charge of the hospital.
- 1925 Dr. Lloyd K. Boggs became director of the hospital.
- 1934 The Chonju Mission Hospital was destroyed by fire. (Fig 2)

- 1935 A new sixty-bed hospital opened, made possible with gifts from Korean and American Christians, (Fig. 3)
- 1936 — 1940 Policies of the Japanese Government made mission work increasingly difficult.
- 1940 Missionaries left Korea and the hospital was closed.
- 1947 Dr. and Mrs. Paul Crane and Margaret Pritchard, R.N., came and the hospital was reopened.
- 1948 Dr. Song Chung Suk joined in the work, as did Kim Ya-Mo, R.N. Mariella Talmage, R.N. came out as a nurse to help in the work.
- 1949 Dr. Ovid Bush, internist, and Mr. Howard B. Smith, business administration, joined the work as did Gene Lindler, M.T. to work in the laboratory.
- 1950 Double ceremony on June 1: the laying of the cornerstone for an addition to the hospital; and the opening of the Nursing School with twenty students.
- 1950 On June 25 South Korea was invaded by Communist forces from the north, and on June 27, the evacuation of the missionaries caused the hospital and nursing school to be closed. The hospital was reclaimed in October after the Communist retreat.
- 1951 Male missionaries and female medical personnel allowed to return. Miss Pritchard, Drs. Crane and Bush return. Dr. Y. H. Pak, refugee physician from the North, joins the staff.
- 1952 Miss Florence Piper and Miss Thelma Maw of the Methodist Women's Board came to help temporarily. Miss Astrid Kraakenes of the Norwegian Mission Society arrived in the fall. The Cranes go on furlough.
- 1953 Dr. and Mrs. Crane return. Work on the hospital addition is resumed.
- 1954 David J. Seel, M.D. and Mary B. Seel, M.T. arrive in Chonju. Miss Janet Talmage, R.N. and Mr. Thomas Taylor, business manager also joined the work. Construction of the four-story wing of the hospital was completed increasing the capacity to 150 beds.

- 1955 Dr. Frank G. Keller, pediatrician, and Miss Ocie Respass, M.T. arrived for work.
- 1956 Dr. Crane left the hospital to serve in the U.S. Army for two years. Dr. Seel became director. Miss Betty Boyer, R.N. came as Director of Nursing Service.
- 1957 In the fall the Seels returned to the U.S. for an extended furlough. Dr. Robert D. Phillips, surgeon, and family and Miss Patricia Heilig, R.N. arrived.
- 1958 Dr. Keller and his wife, the former Janet Talmage, R.N., who had been married in 1956, go on furlough as the Cranes return. Dr. Ronald B. Dietrick, surgeon, and family were welcomed in the fall. Dr. and Mrs. Dietrick later moved to Kwangju where he became director of the Kwangju Christian Hospital.
- 1961 Korea Mission appointed a committee to consider a proposal for the 1965 women of the Church Birthday Offering and the fall Ad Interim Committee asked that the first \$100,000 go to Taejon College and the remainder to Presbyterian Medical Center.
- 1962 First Board of Directors for Presbyterian Medical Center named by the Mission.
- 1963 The new Board of Directors convened in Chonju, January 11 and 12. In September they took an action concerning a request to the Board of World Missions and the newly established Medical Benevolence Foundation for construction funds.
- 1963 Mr. Merrill Grubbs came as business administrator with his family; Miss Patricia Whitener, R.N. came for the nursing service; Dr. Joanne Smith T. came as internist, and Mr. George Patton to head the laboratory.
- 1964 Dr. K. Y. Lee joined the staff as surgeon; Dr. H. Y. Yune as radiologist; and Dr. M. S. Soh as pathologist. The Board of Women's Work approved the request for the 1965 Birthday Offering.
- 1965 Dr. J. M. Soh came as staff member head of the Ear, Nose and Throat Department. Dr. Crane went to the United States to promote

the Birthday Offering Objective. Mrs. Lee Sang-Im also went to speak on behalf of the offering. The historic Birthday Offering totalled \$512,000, of which \$412,000 was designated for Presbyterian Medical Center Development Program. During Dr. Seel's furlough additional gifts received brought the amount to \$600,000. A Building Committee was named; and an application by the Board of Directors was sent to the Evangelical Central Agency for Development Aid, of Bonn, Germany, for matching funds.

- 1966 These Birthday Offering funds were deposited in Korean banks in interest accounts. Dr. Y. T. Chung, ophthalmologist, joined the staff.
- 1967 Dr. Crane went to Germany to consult with ECA and returned with letter of intent to support the first stage of the project on a 50-50 basis. On January 3, the Mission, hospital staff and the Christian community were saddened by the death of Dr. Frank G. Keller. Dr. Dorothea Sich, German obstetrician-gynecologist, and Dr. K. J. Kim, pediatrician, joined the staff. Dr. Crane went to the United States and was successful in obtaining pledges of \$250,000 from the Medical Benevolence Foundation to complete the hospital share of the Building Fund. Dr. David Chu and family arrived bringing new dimension to the Department of Internal Medicine. Director Ernst Mordhorst, of the ECA, visited Chonju and gave assurances of his support of PMC's pending application.
- 1968 Dr. John Wilson, pediatrician, and family arrived and established the Public Health Program.
- 1968 In December Dr. Crane and Mr. Grubbs traveled to Germany for direct negotiations and to clear up questions that had arisen. Herr W. Ihle was engaged as architect.
- 1969 In June Dr. Crane, having completed 22 years of service in medical missions returned to the United States with his family. Dr. Seel was appointed director of the Medical Center. In August the Medical Center engaged the services of Mr. Gerhard Nomrowski as Building Supervisor. In September the building of the

Graduate Nurses' Dormitory was begun.

On October 10 long-awaited word arrived by cable: The ECA and the West German Government agreed to support the building project to the extent of DM 5,000,000. In November Mr. Nomrowski was employed by PMC as Construction Supervisor and the contract for the hospital building was let to the Shin Heung Construction Company.

In December site preparation for the new hospital was begun. The Clayton Foundation of Houston authorized a grant of \$50,000 for the project.

1970 Mid-February, foundations for hospital poured.

April 15, the Cornerstone was laid with representatives from the Korean, German, and American Governments and the Korean and U.S. Presbyterian Churches Present.

During 1970 construction moved rapidly and the concrete and masonry work was completed. The Mayor, Governor and other officials were helpful. In July, the Kresge Foundation approved a grant of \$50,000 toward the completion of the last floor.

1971 November 10: Dedication Day!

Some Facts and Figures Regarding the New Construction

1. Area
 - a. Hospital: 5143 Pyung(about 185,150 square feet)
 - b. Dormitory: 390 Pyung(about 14,040 square feet)
2. Number of floors
 - a. Hospital: 9 plus a Penthouse
 - b. Dormitory: 4 Plus a Penthouse
3. Inpatient capacity--staged utilization
 - a. 170 beds at the time of occupancy
 - b. to 200 beds three months later if needed
 - c. to 253 beds when needed
4. Staffing
 - a. At the time of occupancy 363 staff members including 44 staff doctors, interns and residents. (Present staff)
 - b. Increases will be made as needed due to utilization of additional beds.
5. Equipment
 - a. Three elevators manufactured by Westinghouse Electric Company
 - b. Generator--207KW by Siemens--MAN(Fig.4)
 - c. Electrical equipment by Seimens
 - d. Telephone system by Hitachi
 - e. Operating Room and Central Supply Room equipment by AMSCO (Fig.5)
 - f. Air Conditioning by Carrier
 - g. Gas/suction system by Ohio Medical Products

- h. Cardiac monitoring equipment by Electrodyne
 - i. Anesthesia equipment by Ohio Medical products
 - j. Boilers by Loss and Otte, Germany
 - k. Diagnostic x-ray, 1000MA, by Profexray (Fig. 6)
 - l. Laundry equipment by American Laundry Company
 - m. Janus Cobalt Therapy Unit by Boreda Corporetion
 - n. Kitchen equipment by Hobart and Vulcan Hart (Fig. 7)
6. Construction materials used
- a. Cement—120,000 bags
 - b. Reinforcing steel—900 tons
 - c. Bricks—2,300,000
 - d. Terrazo—16,000 square meter
 - e. Electric fixtures— 4,000
 - f. Piping—18,000 meters
 - g. Concrete—8,000 cubic meter
 - h. Cable—28,000 meter
7. Construction Schedule
- a. Ground broken for the nurses' dormitory: October, 1969
 - b. Ground broken for the hospital: December, 1969
 - c. Cornerstone laying ceremony-Nurses' Dormitory: November 14, 1969
 - d. Cornerstone laying ceremony-Hospital: April 15, 1970
 - e. Occupancy of the dormitory: March 19, 1971
 - f. Dedication of the hospital: November 10, 1971
 - g. Occupancy of the hospital: December, 1971
8. General Building Layout
- a. Sub basement
 - 1. Boilers and incinerator

2. Water treatment plant
 3. High and low voltage transformers
 4. Generator
- b. Basement
1. Emergency Room
 2. Therapeutic radiology
 3. Nuclear medicine
 4. Physical therapy
 5. Laundry
 6. Cobalt therapy
 7. Central Sterile Supply
 8. Pharmacy storage and solutions room
 9. Housekeeping
 10. Cafeteria and kitchen
 11. Maintenance
 12. Morgue and autopsy room
 13. Telephone, gas/suction and battery rooms
- c. Ground or first floor
1. Cashier, pricer and patient accounts
 2. Admissions
 3. Medical Records
 4. Purchasing
 5. Pharmacy
 6. Tea Room
 7. Telephone switch board
 8. Central laboratory
 9. Pathology

10. Diagnostic radiology
 11. Clinics
 - (a) Ear, Nose and Throat
 - (b) Eye
 - (c) Medicine
 - (d) Neurosurgery
 - (e) Obstetrics/Gynecology
 - (f) Pediatrics
 - (g) Speech and Hearing
 - (h) Surgery
 12. Prayer Room
- d. Second floor
1. Operating Suite: 7 operating rooms and recovery room
 2. Administration
 3. Accounting and Auditing
 4. Chaplain
 5. Director and vice Director
 6. Lecture Room
 7. Rural and Community Health Department
 8. Medical Library
 9. Director of Nursing Service
 10. Volunteer Service
 11. Intern and resident quarters
 12. Social Service
- e. Third and Fourth Floors
1. Patient wards

- 2. Intensive Care Units
- f. Fifth Floor
 - 1. Private rooms
 - 2. Special suites
- g. Sixth Floor
 - 1. Maternity patient wards
 - 2. Newborn Nursery
 - 3. Pediatric Nursery and wards
 - 4. Patient wards
- h. Seventh Floor
 - 1. Special wards
- i. Penthouse
 - 1. Elevators, ventilation and miscellaneous equipment
- 9. Gate house and Blood Donor Station
- 10. Nurses' Dormitory
 - a. Ground Floor
 - 1. House mother's apartment
 - 2. Bath, laundry and kitchen
 - b. Three floors with 8 rooms on each floor (capacity 48)

Construction Credits

Builder

Evangelical Central Agency, Bonn, Germany
Presbyterian Medical Center, Jeonju, Korea

Architect

Mr. Dipl. Ing. Ihle, Konigswinter, Germany

Project Supervisor

Mr. Gerhard Nomrowski, Hannover, Germany

Consulting Engineers

Mr. Eduard Gampper, Munich, Germany: Heating & Plumbing
Siemens AG, Erlangen, Germany: Electricity
Mr. Hong Ji Ho, Seoul, Korea: Statics
Hwa Jin Engineering Co., Seoul, Korea: Air Conditioning

Contractors

Shin Heung Construction Co., Seoul, Korea: Structure work
Tae Yong Co., Taejon, Korea: Finishing work
Samil Electric Co., Seoul, Korea: Electrical work
Hap Sung Co., Seoul, Korea: Heating, Plumbing work

Building Committee

Dr. David B. Chu	Dr. K. Y. Lee (b)
Dr. Paul S. Crane (a)	Mr. Gerhard Nomrowski (honorary)
Mr. Merrill H. Grubbs (ab)	Mr. Yong Oh (b)
Dr. Frank Keller (a)	Rev. Homer Rickabaugh (ab)
Miss Yong-Shil Kim	Dr. David J. Seel (b)
Miss Sonn-Ju Kong	Dr. J. M. Soh (b)
(a) Original Committee	(b) Final Committee

CHANNELS OF BLESSING

Evangelical Central Agency for Development Aid, (a) DM 5,000,000

Bonn, Germany

Woman of the Church, Presbyterian Church, U.S. (b) \$411,000.00

Medical Benevolence Foundation, Nashville, Tennessee, U.S.A. (c)

\$360,000.00

Clayton Foundation, Houston, Texas, U.S.A. \$50,000.00

Kresge Foundation, Birmingham, Michigan, U.S.A. \$50,000.00

Mary Lynn Richardson Foundation,

Greensboro, North Carolina, U.S.A. 22,000.00

- (a) This is an agency of the Protestant Church of Germany though which a portion of the country's foreign aid is channeled.
- (b) The Women of the Church 1965 Birthday Offering was given to Taejon Presbyterian College and the Presbyterian Medical Center.
- (c) This Foundation is composed of many persons who have a special concern for Christian medical mission. It serves as a channel for gifts to Presbyterian Church, U.S., medical mission work.



Fig 1



Fig 2



Fig 3

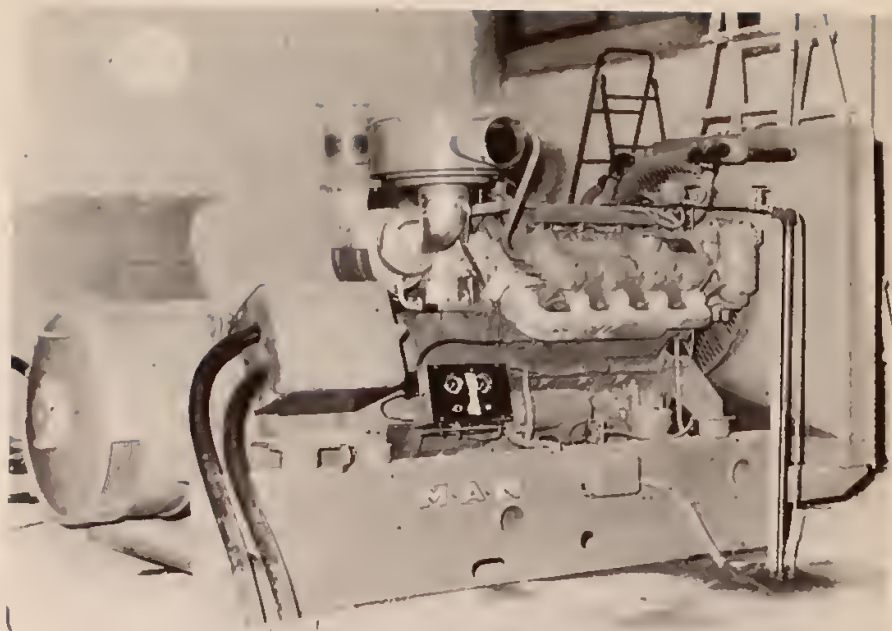


Fig 4



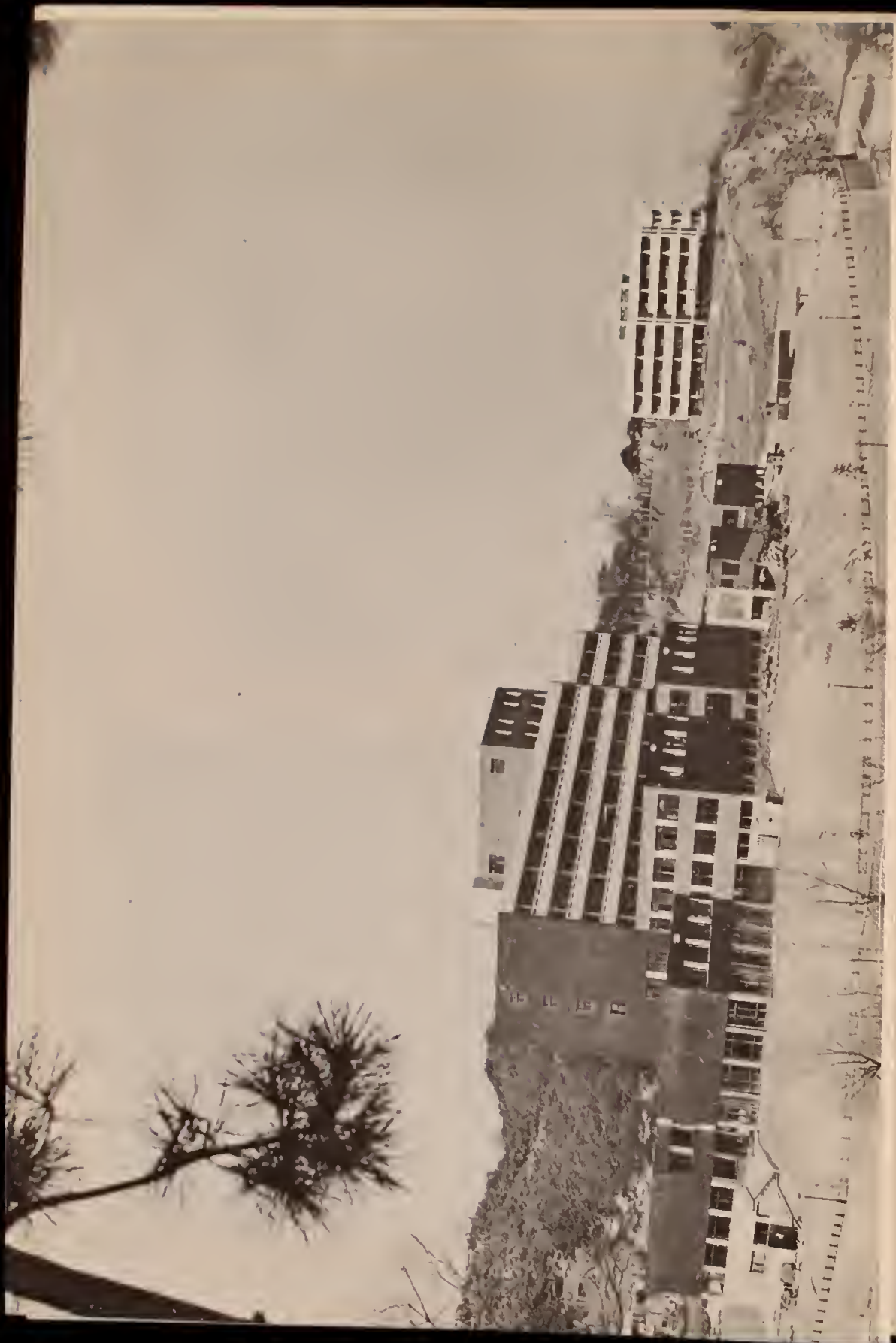
Fig 5



Fig 6



Fig 7



Donors of \$1,000 or more

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Charlotte, N.C.
- Mr. J.H. Barnhardt
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- Dr. L. Nelson Bell
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 Mrs. David K. Wilson
 Nashville, Tenn.
 Dr. & Mrs. Joseph Wilson
 Alasa
 Dr. & Mrs. A.C. Winn
 Louisville, Ky.
 Mr. John C. Winn
 Greenville, S.C.

There are scores of other donors whose names are not recorded here.
 Our thanks go also to them.

Donations were given in honor of the following persons

Capt. Edward Ewing Barrow
Dr. Alexander R. Batchelor
Mrs. F.C.C. Brash
Joseph and Macie Caldwell
John Curtis Crane
William Lancaster Crane
Miss Louise Currie
Miss Martha Dinwiddie
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Mrs. Jessie Currie Taylor
Dr. and Mrs. H.L. Timmons
Jean Batchelor Williams
Rev. Dwight Winn
Miss Emily Winn

THE PROGRAM OF Presbyterian Medical Center

A. Medical—Clinical

1. The hospital has the following departments:

<u>Surgery</u>	David J. Seel, M.D., FACS K. Y. Lee, M.D., Ph.D. S. L. Cho, M.D. C. S. Suh, M.D., FACS
<u>Neurosurgery</u>	Y. H. Pak, M.D.
<u>Medicine</u>	Y. J. Kim, M.D. H. Y. Lee, M.D. J. H. Lee, M.D.
<u>Obstetrics</u> <u>Gynecology</u>	M. S. Chai, M.D. H. S. Lee, M.D.
<u>Pediatrics</u>	K. J. Kim, M.D.
<u>Ear, Nose & Throat</u>	J. M. Soh, M.D.
<u>Eye</u>	Y. T. Chung, M.D.
<u>Rural and Community Health</u>	M. H. Kim, M.D.
<u>Radiology</u>	B. I. Hyun, M.D.
<u>Pathology</u>	B. S. Chung, M.D.

2. The outpatient clinics served the following number of patients during the past five years:

Year	New Patients	Old Patients	Total
1966	9,470	17,050	26,520
1967	10,292	20,659	30,951
1968	10,198	20,637	30,835
1969	10,705	20,709	31,414
1970	12,095	23,758	35,853

3. Inpatients served were as follows:

<u>Year</u>	<u>Admissions</u>	<u>Operation</u>	<u>Inpatient Days</u>
1966	4,290	3,012	47,800
1967	4,509	3,153	44,063
1968	4,673	2,879	43,429
1969	4,708	2,665	42,707
1970	4,462	2,585	44,225

B. Medical—Educational

1. The intern-resident training program for medical doctors is a five year rotation program. Since its inception in 1948, 38 have completed the entire course and 127 more have participated in the program. The present intern/resident staff is as follows:

Interns	8
First Year Residents	7
Second Year Residents	6
Third Year Residents	8
Fourth Year Residents	5

2. The Margaret Pritchard School of Nursing, which is closely affiliated with the Presbyterian Medical Center, graduated its first class in 1954 and since then a total of 344 well trained nurses have received their diplomas after completing the three-year course. To meet government requirements, the school was placed under the legal holding body of the Taejon Presbyterian College, but steps are being taken to secure an independent juridical person status for the school. Plans are also being made and funds are being sought to construct a 120 student school and dormitory to replace the obsolete and inadequate present 66 student school building on a site between the Shinheung Boys School and the new Nurses' Dormitory. This location will also be more convenient for the student nurses who will continue to receive practical bedside nursing experiences in the new hospital.

3. Other training programs conducted in the hospital are courses for medical technicians, x-ray technicians, and nursing aides. Certi-

ificates are issued to successful trainees upon satisfactory completion of their course of training.

C. Medical--Evangelistic

Primary motivation for the work at the Presbyterian Medical Center comes from the Christian experience of those who serve there. At the heart of all of the programs is a desire to serve and honor God in word and deed, in healing and in teaching. To serve Christ through the ministry of healing was the original purpose of the missionaries who began the work that has culminated in this new center. To serve Christ through the healing ministry continues to be the purpose of those who serve today.

To help keep this purpose fresh and vital, the staff joins together each morning to worship God. For a half hour the staff is led in worship by an outside minister or laymen or by one of the staff. Saturday morning chapel centers on music and the hospital choir director leads the service of song.

The Evangelistic Department oversees the general chapel program, but its primary responsibility is in connection with the patients. Each patient, when he is medically able, is visited by one of the evangelists. Through the work of the evangelists and the witness of other staff members, many hundreds of people learn of Jesus Christ and His love for them and a large percentage accept Him as their Lord and Savior. Through hospital Bible study programs many of these new believers are able to grow in the faith while in the hospital and are able to become useful members of churches in their communities when they return home. During the past five years the following numbers of persons have recorded their decision to follow Christ:

<u>1966</u>	<u>1967</u>	<u>1968</u>	<u>1969</u>	<u>1970</u>
888	905	989	994	1,059

D. Costs and Revenues

1. Income is from two primary sources: the patient and foreign

subsidy. The amount of foreign support has been steadily decreasing both proportionately and in actual amount. The patient is having to carry more of the burden and there seems to be little possibility of any reversal of this situation. The percentage of charity work has declined although the monetary value has actually increased. It is hoped that some time in the future an endowment for free care can be established to insure the hospital's continued ability to care for the poor and also to relieve the paying patient of the burden of helping to care for his poorer brother. Following is a comparison of the average charge per inpatient day in terms of pounds of rice during the past five years:

Average Charge per Inpatient Day *

<u>Year</u>	<u>Won</u>	<u>In Rice</u>	<u>In Dollars</u>
1967	2150	103 lbs.	\$ 7.84
1968	2398	89 lbs.	8.68
1969	3007	105 lbs.	10.51
1970	3843	113 lbs.	12.43
1971	5595	125 lbs.	15.16

* This includes room, food, operation fees, blood and all charges.

- Costs have climbed rapidly due to the inflationary spiral in the economy. Following is a comparison of the average salary in the hospital in terms of rice and dollars:

Average Monthly Salary

	<u>Would buy this much rice</u>	<u>In dollars</u>
October 1967	10,639 515 lbs.	\$38.83
October 1968	12,405 455 lbs.	44.95
October 1969	16,025 554 lbs.	56.03
October 1970	19,597 574 lbs.	63.42
October 1971	24,914 554 lbs.	67.52

D. Budget Comparison

<u>Year</u>	<u>Budget in won</u>	<u>Dollars</u>	<u>From Foreign Subsidy</u>	<u>Patients</u>
1966	W92,000,000	\$340,000	22%	75%
1967	112,000,000	410,000	10%	82%
1968	140,000,000	508,000	24%	76%
1969	168,000,000	590,000	7%	81%
1970	219,000,000	709,000	6%	94%

E. Charity Care

<u>Year</u>	<u>Won Amount</u>	<u>Dollar Value</u>	<u>% of Total Care</u>
1966	W24,360,000	\$89,558	26%
1967	27,403,000	100,025	23%
1968	30,977,000	112,237	22%
1969	34,141,000	119,374	20%
1970	39,251,000	127,025	17%

EMPLOYEE ORGANIZATIONS

1. The Mutual Benefit Association claims nearly 100% of the staff as members. This organization, as its name implies, exists to help its members by providing financial assistance in times of special need.
Its revolving loan fund is a great help to many of the employees who can borrow at much lower interest rates than are usually available.
The Mutual Benefit Association sponsors several annual picnics and other activities for members and their families.
2. The Evangelistic Society also claims nearly 100% of the staff as members. Organized for the purpose of working on projects outside the hospital, this organization has been responsible for the founding and nurturing of over a dozen rural churches. It helps support the new church until the church is able to support itself. Most of its churches are now independent of its support.
3. The Presbyterian Medical Center Choir has earned a place in the life of the hospital community as it has developed into a top flight singing group. It has not only performed at many hospital functions but it has provided excellent hospital PR as it has appeared on TV and has won prizes in city and province-wide music events. Professor Kim Sung Ji of Jeonju Teacher's College has been its director since its beginning.
4. The Alumni Association is an organization of doctors who have participated in the intern-resident training program. It meets at least annually at which time scientific papers are presented and friends bring themselves up-to-date on alumni news. Present membership is eighty-six.

KEY PERSONNEL

Assistant Administrator	Mr. Oh Yong
Director of Nursing	Mrs. Kong Soon Ju
Assistant Director, Nursing School	Mrs. Um chae Chung

Department Heads:

1. Anesthesia	Mr. Rim Chang Kyu
2. Audiologist	Miss Eun Chai Hui
3. Auditor	Mr. Kim Kun Soo
4. Dietary	Miss Kim Eun Hui
5. Evangelist	Mr. Lee Sung Hwa
6. Housekeeping	Mrs. Kim Doug Shin
7. Laboratory	Mr. Kim Chong Hoon
8. Maintenance	Mr. Shin Jin Oo
9. Medical Records	Mr. Ok Hwa Nam
10. Nuclear Medicine	Mr. Pak Jin Kun
11. Pharmacy	Mrs. Kim In Kyu
12. Physical Therapy	Mr. Shin In Hwan
13. Security	Mr. Pak Nae Hwa
14. Social Service	Mrs. Kim Pok Hae
15. Speech Therapist	Miss Kim Chung Hui
16. X-ray	Mr. Oh Ki Sup

Missionary Staff

as of November, 1971

Miss Rebecca Balenger, R.N., Assistant Director of Nursing Service
Mr. Lawrence J. Burns, Chief Engineer
Mr. Merrill H. Grubbs, Business Administrator
Mrs. Janet Keller, R.N., Director of the Margaret Pritchard School of Nursing
Mr. George Patton, Laboratory Supervisor
Rev. Homer T. Rickabaugh, Chairman of the Building Committee
Mrs. Natalie Rickabaugh, R.N., Pharmacy Advisor
David J. Seel, M.D., FACS, Director
Mary B. Seel, M.T., Publicity and Medical Secretary
and
Peace Corps Volunteer, Miss Wrene Garthoff, P.T., Physical Therapist

PURPOSE

From the Charter of the Juridical Person of the Presbyterian Medical Center

The purpose of this Juridical Person is to maintain a compassionate ministry of healing and evangelism in the name of Jesus Christ on behalf of the health and general welfare of the Korean people.

Board of Directors (Juridical Person)

1. Rev. Kim Yune Shik (Pastor, Wan San Church), Chairman.
2. Rev. Homer T. Rickabaugh (Student Worker), Vice Chairman.
3. Choi, Seung Yul, M.D. (Public Health Physicians), Secretary.
4. Stanley Topple, M.D. (Director, Wilson Leprosy Center)
5. Song Chung Suk, M.D. (Professor, Yonsei University Medical School)
6. Dr. John Talmage (Chairman of the Board, Soong Jun University)
7. Mrs. John Somerville (Registered Nurse)
8. Kim Young Oo, M.D. (Former director, Wonju Union Christian Hospital)
9. Pak Shin Bae, M.D. (Physician)
10. Dick Nieuwma, DDS (Chief of Dental Department, Kwangju Christian Hospital)
11. Rev. Ahn Kwang Kuk (Chairman of the Committee of Cooperation)
12. David J. Seel, M.D. (Director, Presbyterian Medical Center)

Channels for contributions:

The Board of World Missions

Box 330

Nashville, Tennessee, 37202

The Medical Benevolence Foundation

Box 8869

Nashville, Tennessee, 37211





KWANGJU BOYS TOWN - NITE AT WORK

December, 1971

Picture #1: Rev. San Park celebrating The Lord's Supper during the Thanksgiving communion service at Kwangju Christian Hospital. 1 Corinthians 10:16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Picture #2: Chun-soo, one of our newer boys at Halfway House, wears a big happy smile as he holds the newly harvested rice grains. Whether it is corn or rice, the harvest is plentiful and it is incumbent upon each of us to give thanks to Him from Whom all blessings flow.

Picture #3: Our Halfway House family sharing a meal together. Clockwise from the extreme left: Mr. Lee, Tai-kun, Hee-chang, Chung-ok, Chun-soo, Soon-uh, and Chun-tek. Boys who have lost their parents have a desperate yearning for this kind of Christian togetherness.

Picture #4: Picture taken in front of the Kwangju Christian Hospital Dental Clinic. From left to right: Chun-tek, Chung-ok, Chun-soo, Tai-kun and Dr. San Park. Yang Chun-tek had just come back from his Bible Club at First Presbyterian Church and is holding his Bible and hymnbook.

Picture #5: Tai-kun and Chung-ok join in with their fellow night-school classmates for a Saturday hike up big Mudeung Mountain just outside Kwangju city. This fellowship is absolutely indispensable for these boys to make a healthy adjustment to the trials of life and to successfully integrate themselves into the broader Korean society.

Picture #6: Part of our Sunday morning group preparing to go to the Kwangju Boys Reformatory. From left to right: Dr. Kang Kee-bong, Hee-chang, Soon-uh, Mr. Lee, Chung-ok, Rev. San Park, and Chun-tek. Dr. Kang was Sam's roommate at dental school in Seoul and they did their internship together at Kwangju Christian Hospital. Dr. Kang now has a private practice. In addition to being a devout Christian and an ardent of Boys Town, Dr. Kang has gratuitously offered two rooms of his house for Sam and I to work and sleep in. Without Dr. Kang's backing, neither Sam nor I could survive in the kind of ministry we have. The bus pictured is the property of the Kwangju Mission of the Presbyterian U.S. Church and makes it possible for us to carry a sizable number of volunteers to the Reformatory every Sunday.

Picture #7: Sunday morning outside cellblock 1 at the Reformatory. From left to right: Chung-ok, Chun-tek, Soon-uh, Dr. Kang, Mr. Lee, Mr. Chung, and Rev. San Park. Mr. Chung is a dental technician at Kwangju Christian Hospital. Mr. Lee is the Director of our Halfway House. Last week he graduated from Honan Presbyterian Theological Seminary and this week Rev. San Park is going to perform his wedding to a beautiful young Korean girl. This Sunday morning worship inside each of the ten main cellblocks is made even more meaningful when boys like Soon-uh---himself an expert in switchblades and the art of assault & battery---return to their old cells and address their old friends who are still incarcerated.

Picture #8: Tai-kun, our resident pickpocket, eats with a monster appetite characteristic of all growing boys. Tai-kun is our real problem boy. He has lots of ups and downs and is not doing too well in school. To top it all off, this poor boy got a severe dog bite while running his early-morning paper route. Nevertheless Tai-kun's enthusiasm for drawing shows no signs of waning. This boy needs a lot of tender love and attention to put the pieces of his shattered life back together again. His brother Tai-bong took off to Seoul back in August and we've not heard from him recently.

Picture #9: Tai-kun and Chung-ok with their school bags outside Kwangju's First Presbyterian Church. Chung-ok is a whizz at math and does quite well in English. First Presbyterian runs a night school for children who cannot afford the high tuition charged at all the public schools. Chun-tek has compiled an impressive academic record at this same night school and is the salutatorian for tomorrow night's commencement exercises.

Picture #10: Chun-tek demonstrates how to load a typical Korean coal stove while Chung-ok looks on. Chun-tek is 17 years old and was born off the southern coast of Korea on the despised island of Cheju. His mother died when he was seven and his father died in 1968. Chun-tek has not seen his elder sister or his younger brother for over five years. Chun-tek has been arrested twice for petty theft and came to our Halfway House in July, 1971, after being released from Reformatory. The pictured coal stove is presently inside Halfway House keeping our boys warm. As a part of Rev. San Park's "Winter Rescue Ministry," ten similar stoves and a supply of the coal briquettes have been installed at the Kwangju Boys Reformatory. We are in the process of making like installations at three rag-picked shacks.

Picture #11: Rev. Sam Park with three little orphan boys at World Vision's Kei Ryong Orphanage near Taedjon, Korea. One of Sam's friends back in the States has been regularly supporting one of these little orphans. He wrote and asked Sam to make a personal contact with this child which, of course, Sam was more than happy to do.

Picture #12: I took this picture on one of my daily strolls through the streets of Kwangju. It brings to mind one of Carl Sandburg's early Chicago poems entitled, "Choose":

The single clenched fist lifted and ready,
Or the open asking hand held out and waiting,
Choose:
For we meet by one or the other.

Picture #13: There is a lot of trash in the world today. Most people just throw their trash out the back door onto the garbage heap and forget about it. This is a picture of some Kwangju trash. If you look closely, you can see a boy sprawled on the ground beside his trash baskets. This is a rag picker, so-called because these boys wear rags and wander around the streets picking up rags and other bits of junk. There are approximately 150 of these rag-picker boys here in Kwangju city alone. Many of them live in shacks under bridges with no heat. The Gospel of Jesus Christ speaks eloquently to this situation (cf. Matthew 25:31-46). We have tried to listen and respond to His message through our "Winter Rescue Ministry."

Picture #14: Chun-soo on the railroad tracks, a short-cut to the Kwangju Poorhouse from Halfway House. Just as a train follows the tracks and just as thread follows the needle, so it is with our boys. Without a home and left on the street to fend for themselves, a boy inevitably gets sucked into a street gang and eventually winds up behind bars. Kwangju Boys Town is rooted in the faith that the Gospel offers us all liberation, though the cost of discipleship is high.

Revelation 2:10 "Do not fear what you see about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life."

(Postscript: These pictures were intentionally arranged in such a way thematically that they form a Cross. Displayed from a church bulletin board, such a Cross could remind us of "Lenten Living" as we look forward to Easter. -----A. LaFont

JOY TO THE WORLD

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KEI RYONG ORPHANASE
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RULES FOR C.O.C. TREASURER & FINANCIAL PAYMENTS 71-1 APPENDIX 3

1. RECEIPT OF FUNDS FROM ABROAD

(a). The field treasurer for the United, Southern and Australian Mission Boards (IPMO Treasurer) shall receive all COC funds from the United States and Australia.

(b). The present COC dollar budget shall be converted into a won budget at the exchange rate in effect at the beginning of the fiscal year.

(c). One fourth of this annual won budget shall be paid to the COC treasurer at the beginning of each quarter (January, April, July, October). (Except that General Assembly budgets may be drawn by August.)

(d). Any unused balance due to rise in the exchange rate shall be retained by the mission field treasurer until the end of the year and at that time its use shall be decided by the Committee on Cooperation.

11. TRANSMISSION OF FUNDS

(a). Within 10 days after the receipt of the quarterly payment from the field treasurer, the COC treasurer shall make quarterly payments to each of the presbyteries, institutions or other agencies as approved by the COC in the annual budget.

(b). After receipt of the funds, the institution, presbytery or agency receiving the money shall send an official receipt to the COC treasurer indicating receipt of the money and its use in accordance with the COC grant.

(c). Each presbytery receiving funds from the COC shall pay out funds as designated and send record of payments to the COC treasurer.

(d). The next quarter's payment shall not be transferred to any institution, presbytery or agency until the proper receipt has been received for the previous payment.

(e). At the end of the fiscal year, each institution, presbytery, or agency shall send to the COC treasurer (1) a financial report showing how funds were used, and (2) the auditor's report showing that an audit had been done and the audit approved by the institution or organization.

(f). Second quarter funds shall not be transmitted until these annual reports for the preceding year have been received.

(g). These annual reports shall be reviewed by the finance committee of the COC and report made to the whole committee.

111. RULES CONCERNING THE COC TREASURER ..

Committee on Cooperation Funds shall be administered by the treasurer in according with the following rules:

(a). COC funds shall be kept in a separate bank account distinct and separate from other funds.

(b). No funds shall be transmitted with out the written authorization as printed in the minutes. In the case authorization of funds is committed to a sub-committee, this report shall be printed in the minutes of the next committee meeting.

(c). All funds shall be paid by check or bank draft, except for travel expenses at the time of the regular meetings.

(d). Funds shall be paid only to the person authorized by the presbytery, institution or agency.

(e). All payments of funds shall be signed by either the COC treasurer or the Asst. COC Treasurer.

(f). Quarterly statements shewing all receipts and expenditures shall be mailed to all COC members, institutions, presbyteries, overseas mission boards and agencies concerned. This statement shall be in both Korean and English.

(g). Designated funds must be paid in accordance with the wishes of the donor (mission board, overseas churches, or individuals) at the rate then current.

(h). An annual audit by a licensed auditing firm shall be secured and statements of audit send to the COC, the General Assembly of the Presbyterian Church, and the three overseas mission boards.

(i (1). Administrative funds shall be included in the budget and only these budgeted funds shall be used for administrative purposes.

(j). No COC funds shall be loaned or given in advance of the time due.

(k). Institutions (such as colleges and hospitals) that use their COC subsidies in dollars for the purchase of supplies abroad may receive their payments in dollars through the mission field treasurer.

Kim Chong Dae

G. T. BROWN

January 8, 1971

Proposed Rules for Project Budget

It is the purpose of the "Project Budget" to provide small grants for specially designated projects of a new or experimental nature for a limited period of time only. It is expected that at the end of the designated period, the project will be either self-supporting or discontinued. In this way each year the COC will be able to respond to a number of new requests for assistance each year. Grants for "Special Project Funds" will be given in accordance with the following rules:

1. Priority shall be given to agencies and missionaries whose work is assigned by the COC which are not receiving any other regular subsidies.
2. Priority shall be given to new and experimental types of ministries.
3. The finance committee shall prepare an application form which will be used for submitting requests. The application shall give a short description of the project, the sponsor (Presbytery, Assembly Agency or Institution) the name of the project director, other funds being contributed, and the duration of the project.
4. The maximum grant for any one project shall be \$1,000
5. Each year of the project's duration, the project director shall submit a brief description of the project, the work accomplished, and how the funds were used.
6. Normally, a project shall be made for three years, with a decline in subsidy each year. At the end of the third year, the project shall either be discontinued, other funds secured for it, or put on a self-supporting basis.

"SOME GUIDELINES FOR DETERMINING FUTURE POLICY OF THE APBM IN KOREA"

Being a summary of papers presented to a Conference of Australian Presbyterian Missions held in Seoul in October 1971

We, the Korea missionaries of the A.P.B.M., recommend the following guidelines for the APBM in determining its policies for future mission work in Korea:

1. General understanding:

There are fifteen million people in Korea who avowedly have no religion, and a further twelve million who are not Christians. The influence of the Christian ethic and value system in Church and society is considerable, but basically the ethos is non-Christian.

Whilst we are under no illusions about the ability of foreigners to understand, apply and live by the Christian ethic, or preach the Gospel meaningfully in the Korean culture, nevertheless Western Christians are still welcomed here by the Church and the society, and given every opportunity to witness.

We believe that we now have one world as never before and that the mission of taking the Gospel to any place and any situation in the world is the responsibility of the whole world church. The opportunity and responsibility of the Australian Church to join meaningfully in Christian mission here as members of the Body of Christ along with the Korean Church and other nationals is as great as ever.

2. Structures:

But the present structure of working relations must change. Nothing must be put in the way of the Korean Church itself taking full responsibility for studying and planning the tasks of the Church. Its freedom and duty to set its policies, make its plans and, under God, to determine the path it must go, must be preserved; and the structures must ensure that missionaries and Boards are not, by open or hidden persuaders, determining the policies of the Church, what plans are made, or what work is done.

After another two years, the C.O.C. ought to be disbanded and all relations between the General Assembly of the Presbyterian Church of Korea and the A.P.B.M. be carried on directly through the General Assembly offices, or whatever alternative structure is designated by the Korean General Assembly.

3. Missionary CO-workers:

Missionary co-workers will work in one of the following, and perhaps other, as yet undefined ways -

- (a) as members of the staff of the General Assembly Departments or Agencies, as they are invited
- (b) as members of staff of various institutions - schools, hospitals, seminaries, institutes etc., under the supervision of the Boards of those institutions
- (c) As members of joint task forces (ecumenical, multi-racial, multi-national where possible) assigned to do a specific task for a definite period of time.

Note: (1) Missionary co-workers may be assigned to projects or tasks not necessarily directly related to the Presbyterian Church of Korea, but to government agencies, interdenominational or other denominational structures.

(2) Missionary co-workers may still be long-term appointees and move from one appointment to another within Korea. But terms of appointment must always be clearly defined beforehand.

4. Finances:

- (a) Finances, if any, for the ongoing work of the Church will be paid directly in a block grant to the General Assembly.
- (b) Budgets for projects will be set and allocated to the various participating groups before commencement. This will include the salaries and logistical support of all personnel, and work budgets. Where possible, funding for projects will come from all the participating groups. Funds for such projects will be paid directly to the official authority supervising the project.
- (c) Funds for institutions and institutional projects will be paid directly to the institutions.

5. Scholarships and Training Programmes:

Whereas the vast proportion of mission resources up till now have been spent on sending missionaries to Korea and supporting them here, more funds from this point on should be allocated to training programmes of various kinds for Christian leaders.

Principles determining the selection of candidates should be worked out in detail and priorities set in consultation with the Korean Church and sister Boards.

These programmes should include:

- (a) Academic study scholarships (in Korea, Australia or other countries)
- (b) Short training programmes or observation tours of churches and church programmes by Korean ministers
- (c) Observation and study tours for Christian laymen in their specific fields of interest e.g. education, medicine, agriculture etc.

6. Korean Immigration to Australia:

Recommend that the A.P.B.M. take necessary steps to promote revision of the Australian Immigration Policy to enable freer Korean immigration to Australia.

Presented by Nant Plummer at special meeting with representatives of the General Assembly and the Council on Cooperation

THREE MISSIONS' EIGHT PRINCIPLES ON PROPERTY

1. The three sister churches will use all their property in Korea only for the mission work of the Korean Church and will consult with the Committee on Cooperation on the matter of its use and disposal. (Note: Missionary residences and the accompanying land are not included in this).
2. The words of Article #20 of the Mutual Agreement, 1969, "Mission residences and the accompanying land" is interpreted to mean all land and buildings historically used for missionary residential purposes as distinct from church or institutional purposes. However, the three sister churches will consult with the Committee on Cooperation on the matter of use and disposal of missionary residential property or its proceeds no longer to be used for missionary residences, noting the urgent opportunities for Christian witness which are found in Korea.
3. The Planning Subcommittee shall set up long and short term plans for new mission work and establish work priorities in the case of donation of or support given through the disposal of Mission property.
4. When Mission property is to be disposed of for the carrying out of the above work plans, the Finance Subcommittee will be consulted.
5. When Mission property is to be disposed of, first option at market price shall be given to the church or church-related institutions.
6. Churches or institutions wanting to receive donations of or special purchase rights of Mission property shall present a detailed description of purpose to the Finance Subcommittee.
7. Proceeds from disposal of Mission property will not necessarily be used for the area concerned, but for the good of the whole Church.
8. The final decision on the disposal of property rests with the mission home Boards.

ADDENDUM:

One final word concerning the meaning of "consult" in principle No. 1 and 4. This simply means that we will discuss these matters with the COC, telling what we propose to do and asking for its advice. This does not mean that we promise to abide by their advice in every case.

We trust that the COC will be willing to accept this understanding of the principles for the disposal of mission property. We fully intend to use our property in Korea for the good of the Korean Church as a whole, and to consult with them as promised in the Mutual Agreement. However, we must insist that the right to be consulted does not mean veto power, and that the actual transactions must be carried out by the representatives of our mission juridical persons.

Australian Presbyterian Board of Missions.

Board of World Missions Presbyterian Church in the U.S.

Commission on Ecumenical Mission & Relations
United Presbyterian Church in the U.S.A.

November 1971